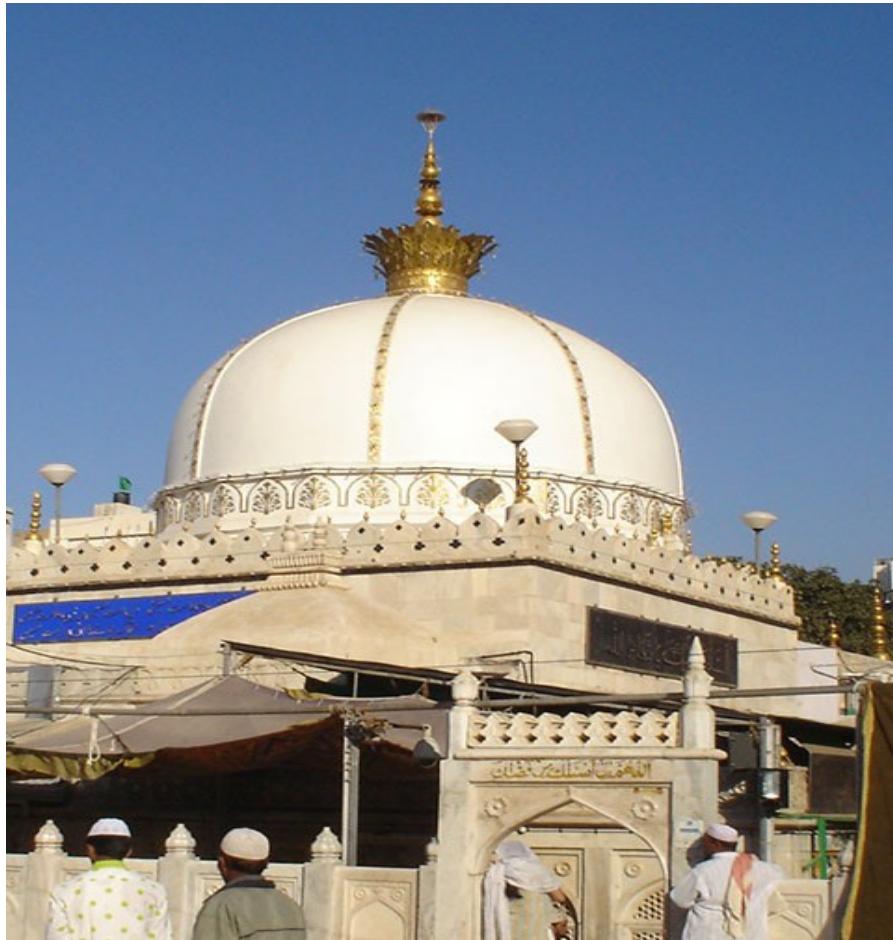


Fawaids Al-Fawad



The mausoleum of Hadrat Khaja
Moinuddin Chisti

Translated by
Mohammed Abdul Hafeez, B.Com.,
Translator 'Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid Eldin Attar
Hyderabad, India)

Introduction

The collection of eight books (Hasht Bahist) of speeches (Malfuzat) of six great Sufi masters of the Chisti order who were like the forefathers of this noble path and these Sufi masters are well known for all over the world.

The books of Hasht Bahist (The eight heavens) were written in the Persian language and were later translated into Urdu language. These Shaykhs include Khwaja Usman Harooni, Khwaja Ajmeri, Khwaja Bakhtiar Kaki, Khwaja Farid, Khwaja Nizamuddin, and Khwaja Naseeruddin Chiragh Dehlavi.

The names of eight (Hasht Bahist) books available in the Urdu language are as follows. The following eight books have been translated first time by me into English and these eight books are added in this book and their titles are as follows.

1. Anis al-Arwah
2. Dalil Arifin
3. Fawid al-Salikin
4. Rahat al-Qulub
5. Israr al-Auliya

6. Fawid al-Fawad
7. Afzal al-Fawaid
8. Maftal-Ashiqin

The above eight books have been translated first time by me into English and these 8 books are available for sale on amazon.com.

May I request to you to please look into the matter and if interested contact the above publisher as the books which have become up to date for publishing as per global standard of English language.

As you know well that this is 800 years old books of heritage for which you will get immense knowledge and information of advices and discourses of Sufi masters in India who were wholly responsible for the preaching and propagation of Islamic mission in the sub-continent o

Fawaid Al-Fawad



The mausoleum of Hadhrat Khaja
Nizamuddin Auliya

By Amir Hasan Ala Sejzi in
Persian

Translated by
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Hyderabad, India.

Preface

This is a very old book which was written by Amir Hasan Ala Sejzi about the speeches (Malfuzat) of the advice and discourses of his spiritual master Hadrat Khaja Nizamuddin Auliya and which was translated from Persian into Urdu language and the first time I was translating this book into English.

This translation of the most ancient and celebrated Persian old book on Sufi'ism will, I hope, be found useful not only to the number of students familiar with the subject at first hand but also by many readers.

In this book, it has five parts with a total of 188 Majalis (meetings). Fawaid Al-Fawad deserves to be classified as one of the classics of the didactic literature on Sufism.

This is a very lengthy book and it is available in five volumes and also it is very lengthy in Hasth Bahist series in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik

(Arabic: مُرِيد), a Mureed is an initiate into the mystic philosophy of Sufism and all these details of advises by the spiritual master Khaja Fariduddin Ganj Shaker are added in this book. And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so, for this reason, the readers will find great interest and attention to this matter.

From the above facts and details, if the readers will start reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is very lengthy book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign land so this book is lengthy one but it will present the ocean of knowledge and information for the guidance of people towards right path of Islam.

This book is edited and formatted as per the book Muslim saints and Mystics (Tadhkirtal Aliyah by Farid El-din Attar) and which is very famous in the Western world among the English knowing persons. So for this reason, there will be some small differences in it while comparing with the

Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand for the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

So Khaja Nizamuddin Auliya in brief, was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Hadrat Khaja Farid Ganj Shaker and he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book *Tadhikra Awliya* (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

Fawaid Al-Fawad Part one

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Fawaid Al-Fawad Part one

Khaja Sahib who is followed by the right path and conquered the hearts of the people and he is the mercy of the world and the king of the poor people, the helpers of needy persons and he is well known as Sheikh Nizamuddin Aulia, who is the leader of the Islamic law (Shariah) and a master of guidance and as well as a master of religion. And Allah, may give him a long life so that due to his personality and teachings all Muslims seek the favour of guidance from him. From the belief of latent and from the treasure of preaching and his jewels of the invisible and doubtless flowers of guidance are collected in this book. Whatever I was hearing from with his holy tongue and which has

been recorded in the same style of his wording or its meaning has been added in this book and in some writings are recorded as per my low level of knowledge. As due to the collection of speeches there will be a benefit to sympathetic persons so, for this reason, its book's name is given as *Fawaid al-Fawad*.

The discussion about Chast (mid-morning supererogatory) prayer and six prayers after evening prayer

On the Sunday of the 3rd Shaban month in the year 707 Hegira, this slave and sinner and well wisher Hasan Sajzi who is a collector of the speeches of the king of the sky and the owner of the lands and the great Sheikh and to whom I was able to kiss the feet of the king of higher status of the sky and the kingdom and at that time in the peerless eyes of Qutub (highest cadre in spiritual pivot) and of sun of the conscience I was getting respect and got from him the four end Turkey cap.

On that day, he said, “ In the established prayers and prayer of Chast (mid-morning supererogatory prayer) and prayer of six rakat after evening prayer and fasting on the days of Baiz (13, 14 and 15 dates of a lunar month) days to be observed as compulsory.”

The Sheikh told with his holy tongue “ The person who repents is equal with pious (Mutaqi) persons. Mutaqi is such person who did not commit any sin throughout his life and who did not drink liquor in his whole life. The penitent is such a

person who had done sin and after that, he was repenting in this matter.”

Afterward, he said “As per the Hadith (sayings of the prophet of Allah) the above two persons are equal. Hadith says “Altaib Min Zombie Kaman la-Zambia Lahu” and its meaning and interpretation is that the person of the penitent is like that person who did not commit any sin.”

Afterward, he said “That person, it means penitent who did sins and done disobedience and who has left disobedience and when he will do repentance and follow obedience so, then there will be pleasure in his obedience, so it is possible that one particle of obedience will burn his field of the disobedience.”

After this for some time the discussion about that some pious persons who used to keep themselves in hiding were started and but Allah will manifest them. He said “Khaja Abul Hasan Noori Noor Allah used to pray in his anthology of hymns “Elahi Estonia biladak bin ebadak” “Oh: Allah keeps his secret in his city in between the persons.” He heard the divine call “Ya Aba Hasan al-Haq la yaster Shai.” It means “Oh: Abul Hasan nothing will hide the reality and the reality will never allow you to live in hiding.” Then he told one story that in Nagore area one pious person Hameeduddin was there and he was asked question that “Some Mashaiq (learned persons) when they used to live in the world and till then they were well known in the world and but when they leave from the world then nobody will call their names and some of them will become famous upon their death.” He said, “Those

who will try for fame in the world, then upon their death their names and fame will be no more in the world and those who will keep themselves hidden then they will become famous in the world after their deaths."

After this, there was the discussion about great learned persons started and he said " Their status will be more than Abdals (an order of saints). With his holy tongue, he said " One person visited the shrine building of Sheikh Abdul Qadir Jilani and he found one person lying on the door and that person was in very bad condition and he was without his feet. That person requested the Shiekh to pray for him. He said "That person was done disrespect." So he was asked " What disrespect he was done?." He said " He is among Abdals (an order of saints) and yesterday this person and two other of his friends were flying in the air and when they reach near our shrine building, then one of his friends deflected from the shrine and due to respect he was flying from the right side and another person was flown from the left side, but he was flown from over our shrine building by doing disrespect and for this reason, he was falling down there. "

On this occasion, he said "One time when Khaja Junaid of Baghdad was sitting is shrine building and at that time four persons of invisible came over there. They addressed one person among them "Where you will perform Eid (festival) prayer in the morning?" and he said, " In Makkah." And after that he asked the second person " Where he will perform the Eid prayer in the morning? " And he replied " In Madina " and he asked with the third

person then he said “ In the Dome of rock” and he asked the fourth person and he said “ In Baghdad along with Khaja Sahib.” About fourth person he said as follows.

“Ante Azadham WA-ahem WA Afzlaham” and it means that “ He is great Zahid (ascetic), learned person and distinguished among all of them.”

After some time there was a discussion about purification was started, then he told with his holy tongue that “ The perfection of the man depends upon four things as follows.

1. Eating less
2. Talking less
3. Contact less with the people
4. Sleeping less

Then the discussion about ecstasy and Ijtihad (interpretation of Islamic law) was started so he was reciting two couplets of Persian poetry and its meaning is that “ Being even though there is guidance from Allah, but a man should follow Ijtihad so that on the day judgment the record of the deeds will be not found in blackness.”

Different issues

On Friday on 8th Shaban month in the year 707 Hegira after the prayer, I was blessed to kiss the feet of the Sheikh. There was one my slave and whose name was Maleh and I have freed him before the Sheikh for the devotion purpose. And he prayed in his favour, so at that time that slave put his head on the feet of the Sheikh and he was benefitted of the pledge. During that time, Khaja Saheb said “ In this way there is no difference between master and

slave. One who will come into the world of love truly, then his work will be done for him."

Then he said " In Ghazni there was used to live one master and who has one slave and his name was Zerak and who was very true and pious person. When the last time of the master was near then he asked the disciples who will be the successor after him and all of them said Zerak. That Peer (master) had four sons their names are as follows.

- 1.Eqtiar
- 2.Ajlad
- 3.Ahba
- 4.Ajala

Zirak told the master (Peer) " Oh: Sheikh your sons will not allow him to become your successor after you.? And sure there will be enmity of them with me". So Peer told him " To sit with satisfaction. If they will fight with you then I will help you from their mischief." So the Peer was passed away from the world, then Zirak was become the successor of that Peer. So the sons of the master started fighting with Zirak that being a slave of our father you have become the successor of our father. When the issue was surpassed its limit, then Zerak visited the mausoleum of the Sheikh and he said " Oh: my master you have said if your sons will fight with me then you said you will remove evil from him. Now they want to do harm to me. So you have to fulfill your promise in this matter and upon saying this, he left from there."

In those days, the infidels attacked Ghazni city so for this reason the people left for the city to fight with them. Those four sons were also among

with those people and they were dying in the fighting. So now the respectful position was given to Zirak without any difficulty. That person, Maleh was pledging with the Sheikh so Sheikh told him to perform two rakat so he asked him how to make the intention of two rakat of prayer. He said, " As it comprises negation of all deities save Allah."

To become popular among general, persons

On the date 15th of Shaban month in the year 707 Hegira after the prayer the honour of kissing of the feet of the Sheikh was available to me. One mendicant came over and he sat there and went away. Khaja Sahib said for this reason for these people were able to get the chance of presence in the service of Sheikh Bahauddin Zakaria Multani. But in the presence of Sheikh of Islam Khaja Fariduddin all kinds of Darwesh persons and others, they were used to present in his service. He said among general, persons there are available some special persons. In this connection, he told one story that " Sheikh Bahauddin used to travel very much. One time he went in one group of mendicants and he sat in between them. The light was gathered there. When thinking, well carefully in this matter, then he was able to know that from one among them the light is coming out there. So he went to him and asked with him silently what he used to do with them?" He replied, " You should able to know that there are special persons among general persons". In this connection, he told one story " One time one pious person asked about one

group of persons in this matter. And see there that one person used to finish one Quran in two rakat of prayers. So that pious was surprised in this matter. He said in his heart that in this group that person live and this kind of worship is really surprising. In this work, then how he will remain straight.? So when he was gone ahead of them and he came back in those people after a period ten years and he finds that person in the same position. Then he said, "Now he was able to know really that in the general, persons there will be available special persons."

The Discussion about fasting on Baize days (13th, 14th and 15th) and the prayer of Awabin (supererogatory prayer)

On Friday 22nd Shaban month in the year 707 Hegira after the prayer, the honour of kissing of the feet of the Sheikh was available to me. He was asked " In between Eisha prayer do you perform prayer of six prayers which you have asked me.? " Yes ", I said. After that, he was asked about fasting on Biaz days " Whether you keep it."? "Yes," I said. Then he was asked about Chast (supererogatory) prayer. Then I said, "Yes". Then he told about four rakat of prayer, of the facility. On that day, the discussion was ended on this facility.

On Friday of the 5th Ramazan month in the year 707 Hegira before prayer, I obtained the benefit of kissing the master's feet. He was asked, " What is the reason of the usual practice of coming before prayer." I said that " As Maulana Zahiruddin used to lead Tarawih (special night prayers in Ramazan month) prayer and in which he is reciting

3 parts of Quran daily in the prayer. So my desire for prayer behind him for 10 days continuously so that I can hear the complete Quran and get the reward of the Quran. If permission will be given, then I will come back after Friday prayer so that I can perform Tarawih prayer. " He said " Good".

After that, he told this story relating to this occasion " One night Sheikh Bahauddin Zakaria was addressed to the audience at the meeting who were present there and asked whether the persons among them are ready to perform two rakat (one set of standing genuflexion and prostration in prayers) of prayer afterward and in every rakat there will be finished one Quran. When from the meeting nobody was ready, then he himself became the leader and started praying and in the first rakat he was finished reciting of one Quran and four parts of it and in the second Rakat he was recited only verse Iqlas and finished the prayer."

Then, he said one more event that Sheikh Bahauddin Zakaria used to say " Recital and prayers, etc., whatever he was heard but from those things one thing I could not able to do. That is, I heard that one pious person used to read one complete Quran from morning to the time of the sun rising. In this, I have tried my best, but I could not able to do this."

He said one more event relating to the occasion " One time Qazi Hameeduddin Nagori was circumambulating of Kaaba in Makkah and he was seeing one person there and he was following him and doing circumambulating behind him and he used to put his step where he will find the feet of

that person. When that person comes to know this then he told that " Why he is following him in the manifest and if he wants to follow then he should follow him in the innermost." Qazi Saheb asked him " What he will do?. He said, " He used to complete daily 700 times of recitation of Quran." So he was surprised in this matter. So he thought it may pass meaning of the Quran in his heart and he was thinking it as reading. But that person turns towards him and told him " He is reading the book word by word and not by thinking it." When Khaja Sahib ended this story, then Aizuddin Ali Shah, who was his special disciple questioned him, " Is it that miracle.?" He said, " Yes, the thing which did not come into the wisdom and that thing is done only by a miracle."

After that, the discussion about learning persons was commenced, and " He said Sheikh Abul Khair used to say that whatever which was reached to him from the prophet of Allah about prayer and which he is all doing all such things. Even he was coming to know that once the prophet of Allah who was performing the prayer of the invert. So I went there and tied a rope to my feet and hang myself in the well by upside down and in this way I performed prayer. When this event was finished, then he was addressed me that the person who will reach on any position and which is possible in his best form of action. The grace of Allah will be available there, but there should be required endeavours from our side and which is the most necessary thing in this matter."

The leaving of Tajrid (solitude)

On Friday of the fifth Shawwal month in the year 707 Hegira, I was blessed with the kissing of the feet of the Sheikh was available to me and at that time the discussion about leaving of the solitude was started and he said one Dervish who was poor and an indigent was walking while holding his stomach due to starvation. Khaja Mohammed Patwa who is my friend who put before him one Dang (coin) and he said him, “ He ate husk today to full of my stomach, so he is not in need of any Dang. So I he did not in need of that Dang.” Afterward, Khaja Sahib was coming to know his condition of starvation and he was surprised in this matter. He said “ Oh: what is his power of content and patient?.”

In this situation, he said, “ About content and be tempted from other than Allah and in this connection he said once one pious person Sheikh Ali when he was sewing his saintly dress and his feet were stretched there and he was putting the dress on them and doing stitching work and during that time he was told that caliph of place is coming there but he did not care in this matter and he was sitting there in his working condition and he said to let him come there. The caliph came there and said salam to him and he sat there and Sheikh replied his salam. The guard, who was with the caliph told Darwish to fold his foot, but Sheikh did not care a little in this matter. So the guard told two, three times. So the caliph was returning back from there and at that time Sheikh caught one hand of the

guard and one hand of the caliph and told them " I have folded my hands, so which is legal for me so if my foot will not be folded and it means I do not have greedy from you and I do not take anything from you so as a matter of fact I have folded my hands. So for this reason, if do not stretch my foot, then there is no harm in this matter."

Then a discussion about the rule of mysticism was started and he said " One person came in the presence of Sheikh Ajal Shirazi and he became his disciple and he was waiting for an instruction from him that he will show him about prayer or recital. But Khaja Sahib told him " Do, not like such thing for others which you did not think such thing for yourself and did like for yourself any desire of such thing for yourself and which you desire such thing from others." After long time he was presented in the presence of his Sheikh and he told him " He was becoming his disciple on the such and such day and he was desired to get an instruction from you about prayers and recital but you have not instructed me in this matter. And now he was desirous of the things from you. Khaja Sahib told him, " On that day I told you do not like such thing for yourself which you did not like the same thing for others and desire for yourself the same thing which expects from others. But you have not remembered the first lesson so how I will give you another lesson for you.?"

Afterward, he told this event that one pious person used to say that prayer, fasting, recitals, recitation are just like are in a place of spices. But the real thing is meat in the cauldron, but when

there will no meat, then what is the use of spices there.? When he was asked, he used to tell this number of times, but he did not explain in this matter. ? Then he said “ Meat is like leaving the world and that prayer, fasting, recitals, glorification are like spices. That man should leave the world and do not have a relation with anything. Whether in its prayer and fasting, etc. are there find or not and there should be no fear in it. But when there will friendship of the world in the heart, then there will not benefit at all for recital and recitation.”

After this Khaja Sahib with his holy tongue said “ If we put ghee, chilies, spices in the cauldron and only while pouring water into it and cooked stew and then it is called ‘Shurba Hai Zur’ it means it is called false stew. Because real stew is that which is prepared with the meat, whether there is available spices are not in it.”

Leaving of the world

Afterward the discussion about leaving of the friendship of the world was started with his holy tongue. He said, “ The meaning of leaving of the world is not that the man should be in naked condition and sit in a loincloth, but the meaning of leaving the world is that to wear dresses and eat food, but whatever he will get then he should not incline to it and do not have to keep his heart in it.”

The rules of Tasawuf (mysticism)

On the Wednesday in the month of Shawwal in the year 707 Hegira, gotten the blessing of the kissing of the feet of the Sheikh available to me

and at that time the discussion about rules of Taswauf (mysticism) and sayings of Mashaiq (learned) persons and about their details and reformation were started. He was told with his holy tongue " Sheikh Jamaluddin Bustami was well known about the customs and manners of the Sheikh of Islam Dasan. And thus that the jug which he used and it has four ends so that it can behold from four sides. There was a pious person and who told him "This jug is called Luqmani jug." So Sheikh Jamaluddin asked him "Why it is so.?" And he said "There was one pious person Sheikh Luqman Kharafsi and whose qualities are uncountable and once his Friday prayer or any Islamic work was left, then all leaders of the city came to visit him for his accountability in this matter and he was told that all leaders of the city have come there to have discussed with him." The Sheikh asked "Whether they are coming to see him by their conveniences or coming on foot.?" And he was informed that they are coming of conveniences. At that time, he was sitting on the wall and he told wall to walk with the order of Allah and immediately the wall started moving. The purpose in it was that once Sheikh Luqman asked his disciple to bring water jug for him and he brought it and given to him, but there was no handle on it to hold it. So Sheikh told the jug should be like that it should have some handles to hold the jug. So the disciple prepared one handle for the jug and was given to the Sheikh and he told him you are holding its end so where he should hold it.? Then disciple was made two ends water jug and he was given the jug to the Sheikh by holding one end and the other end was before the Sheikh. Then

Sheikh told him two ends are before your side so how he can hold the water jug so go and prepared the jug with three ends. The disciple made water jug of three ends and held the two ends in his hand and third he kept toward his chest so Sheikh smiled and told him go and make four ends and he brought four ends water jug. So for this reason, this kind of water jug is called Luqmani water jug.

The discussion in the presence of the leader (Imam) in prayer

On Friday 26th Shawwal month in the year 707 Hegira, I was blessed of kissing of the feet of the Sheikh and at that time discussion about prayer, the leader (Imam) and followers (prayers) was in progress. He told "The state of presence is that whatever follower in prayer read in the prayers, then he should think about its meaning in his heart. Afterward, he said Sheikh Bahauddin Zakaria has one of his disciples and whose name was Hasan Afghan and who was a person of Vilayat (saintliness) and a very pious person. So Sheikh Bahauddin used to say " If on the day of judgment he will be asked by Allah what he was brought there?.Then I will reply that I brought Hasan Afghan from the world." Once this Hasan Afghan was passing from the lane and was entered in the mosque and Muazzin (one who shouts the call to prayer) announced the prayer call and he also called Takbir (announce initiation of congregational prayers) for the prayer and there he was become an Imam (leader) in the mosque and others were became his followers and Khaja Hasan was follow him. When people left of the mosque after

performing the prayer so he asked with Imam (leader) silently that "When you have started your prayer, then he was with him and you have reached in Delhi from here you have purchased slaves from there and reached back here. I am following you and wandering behind you here and there and after this, you took your slaves and went to Khurasan. At last say, yourself is this called prayer.?"

Afterward, he was explaining about piousness he told " Once he went to one village and where one mosque was built and Khaja Hasan went to that village and he told the people to keep the arch in another direction because Qibla (direction in which Muslims turn in prayer) is in that direction." There was one wise person was there in that village and who fight with him in this matter and that person told him that Qibla is in another direction. At last, after some time fighting with the wise person, Khaja Hasan told him to see in the direction which he is showing. When that the wise person saw in that direction carefully and he has shown him holy Kaaba. Afterward, he told about the condition of that person is that he is an un-educated person. The people used to bring before him tablet or paper on which they will write of some prose, poetry, Arabic and Persian lines and in those lines there will be written one line of the Quran then people asked him to find the line of the Quran.? And which he used to find that line of the Quran. The people used to ask him you are an un-educated person then how he will distinguish in this matter. He used to say in those lines and in the line of the Quran, he will find the light of religion and which is not found in other

lines."

Then a discussion about engrossment in prayer was started so he was told with his holy tongue " In Delhi one Khaja Karim used to live there before you and at last when he left the world and he became a great pious person. He used to say that many times that till his grave will be available in Delhi then no infidel got control of it."

Attention in the prayer

He said about attention at the prayer time. One day he was busy in the Maghrib (sunset) prayer at the gate of Kamal. And at that time, there was a disturbance of people of Mewat. Nobody could not visit that gate untimely there. Khaja Sahib was busy in the prayer and his friends were standing at the door and were calling him from there to come back in the city. There was overpowering of the doorkeepers. In short, when Khaja Sahib has finished his prayer and he came back from there. So he asked, " Whether he was heard any call? ". And he said " No." Then he was told, " It was a matter of surprise that we have made so many loud and cry, but you have not heard in this matter." He said, " It is surprising for such person who is busy in the prayer and who will hear loud and cry of another person."

Afterward, he said, " From the time when Khaja Karimullah turned to Allah, then throughout his life he did not touch Dirhams and Dinars."

The leaving of the world

Afterward, Khaja Sahib told about leaving of the world and its luxuries, and he said: " So one

should keep high courage in this matter and should not involve in the filth of the world and should leave greed and lust."

On 5th Zeqad month in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. He asked me " You expected to come on Friday then why did, he came today." I said, " Felicity showed me this way and at the time of felicity this wealth is available." He said, " It is good and which is done by an invisible source so it will be good."

The effect of the company

Afterward, the discussion about the effect of the company was started and he said: "There is a heavy effect on the company." After this, he said " About a leave of a world by high exaggeration that when one lowly thing is left then we will surely get on the gentle thing. "

The eating in the supererogatory fasting

On the Tuesday of the tenth Ziqad month in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. At the meeting place, Moulana Wajihuddin Paheli, Moulana Hasanuddin Haji and his friend Moulana Tajuddin, Moulana Jalaluddin and other persons were present at the meeting place. Then food was brought. He said, " Those who are not keeping fast should also eat the food." In among them most of the people were not kept fasting on days of Baiz (13, 14 and 15 dates of a lunar month) but they all were given food.

Afterward, he said " When the dear persons will come there, then they should be provided food and should not be asked whether they have kept fasting

or not.? Because if he did not keep fast, then he will eat the food. There is the wisdom of not asking is that if he will say that he was kept fasting, then the show will be found with him. If he will keep fasting, then he is true and thorough. Then he will say that he was keeping fast and then for his sincerity will be written in the book of deeds clearly. If he will say he is not keeping fast, then he will become a liar and in this case, there will disrespect of the questioning person will be done.”

On the Saturday 21 Zequad month in the year 707 Hegira year, the blessing of the kissing of the feet of the Sheikh was available to me. The discussion about the blessing of feet of pious persons was started and he said: “ The position which is customary and due to the felicity of the right feet of the pious persons just like the central mosque of Delhi.” Afterward, he said, “ When there will be a step of a pious person and which will be put in any place and that place will become a place of comfort.” During this discussion he said “ He was heard from Mahmud Kabir that he used to say that he was seen one pious person in the morning time who is walking on the gilded parapet in the central mosque of Delhi, which is on the window of the arch and he was so fast like a bird and I was watching him from a distance. At the dawn time, he was getting down from parapet so I proceeded further and said salam to him. He asked me “Whether he was seen him.” So I said, “ Yes.” So he said “ Not to disclose this matter to anybody.” During this discussion, I asked “ Many of the pious persons used to keep their conditions in secret and

what is reason in this matter.? " He said " If they disclosed a secret, then they will deprive in this matter and will not eligible for the secret. When if somebody will be told secret matter to any person and if he will disclose secrets to others, then secret matters should not be disclosed to such persons." I said, " What is the matter that Khaja Abu Saeed Abul Khair told us many times invisible matters." He said " At that time pious persons when there will time of being under overpowering of fondness and due to intoxication they used to disclose these matters. But those who are perfect persons did not disclose any secret matter."

After that he said " The courage should be great and which should be suitable for secrets. The people of this type belong to the people of sahu (sobriety)." I asked him " Whether the status of persons of intoxication or people sahu (sobriety) whichever is greater.? He said " The people of sahu are having more status. "

The discussion about acceptance of prayer

On the Wednesday of the 14th Zilhaj month in the in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. The discussion about acceptance of the prayer was started. He said with his holy tongue that " The obedience and recitals which is accepted from the person of grace and due to its increase and for which there will be comfort available in this matter."

Afterward, he said " There are some recitals are there which I made for me as compulsory and some recitals I have got from my master. There will be very much comfortable in performing these two

kinds of recitals and in which there is a difference between earth and the sky."

Afterward, the discussion about leaving off the power was started and it is meant by the power we should not perform any work. With his holy tongue, he said: " It is better to become subject other than becoming of the ruler."

Afterward, he said " Sheikh Abu Saeed Abul Khair left the shrine building on Friday then he asked with his disciples the way which goes to the central mosque? And how to proceed there?." From the audience, one person said " This way goes. He asked him you have gone there so many times for performing the Friday prayer and you do not know the way." He said, " He knew, but he asked because he wants to become the subject of another person." Afterward, he was discussed leaving the native place and the love of the place.

The discussion of the obedience

On the Sunday of the 3rd Muharram month in the year 707 Hegira, the blessing to kiss the feet of the Sheikh was available to me. The discussion about obedience was started and he said " Obedience is compulsory and causative. The compulsory is such thing from which there will be a benefit which will reach to the personality of that person and these are prayer, fasting, recital and glorification. And belong the causative which will give benefits to others. Agreement and kindness and favour for the unrelated person, etc., are called causative and its rewards are very much. In the compulsory obedience, there is required manners which are must so that it must be accepted. But

causative worship which is done in any way and which will be accepted and its reward will be available."

The Velayat (saintliness)

On the Thursday of the seventh Muharram month in the year 707 Hegira, the blessing of the kissing of the feet of the Sheikh was available to me. At that time, the discussion about Vilayat was started. He said Vilayat and Velayat both are available in the Sheikh Sahib. The Vilayat is that with which master should make his disciples as pious and teach them the rules of Tariqat (mystic way of life) and what is there in between him and in the creatures and it is called Velayat. But whatever is there with him and in between the creator and this is called Vilayat (saintliness) and this is a special love. And when the Sheikh will leave the world then he should not take Vilayat with him. In this connection, he said one event that there was one pious person and who sent his disciple to another pious person and he asked him what was happening in the last night.? He has sent message to him that "Sheikh Abu Saeed Abul Khair was died in the last month." Then that pious person was asked through his disciples, " To whom Vilayat (saintliness) was given on that night?" And he said, " He did not know and whatever I know in this matter, I told him." Afterwards, it was known that that Vilayat (saintliness) was given to Shams Arifin. Then he came to the door of Shams Arifin, then he told him before starting of a discussion that " There are many of Shams Arifin of Allah are there. So it is not known which Shams Arifin was given

Vilayat." After this, he told another story about Sheikh Najibuddin Mutwakil who was the brother of Sheikh Fariduddin Ganj Shaker that when he went to see the teacher to get an education from him so the teacher asked him "Are you Najibuddin Mutawakil?" He said " Yes." I am Najibuddin Mutakal and who will be Mutawakil (resigned to the will of God)? Afterward, the teacher told him " Are you the brother of the Sheikh of Islam Fariduddin.? "He said "Yes in manifest he is but it is not known in innermost he is or not.?"

After some time the discussion about the favour of people of grace was started and those people who care about the right of the service. He said one Khaja Sahib of grace and a man of courage who was living and some time he used to send some money to Qazi Ain al-Qazat for an account of his personal expenses. One time Qazi Sahib asked something from another person for his personalized expenses. When that Khaja Sahib was heard for that matter so he was becoming angry and he was shown his anger on Qazi Sahib that why he was showing grace to another person. ? And why this wealth he will leave to the fate of others.? The Qazi wrote " Do not be sad and left this felicity for others so that other persons can get this wealth. You should not become such person who used to say " Oh: My Lord, You are kind to himself at this time and do not be kind to others and so you don't become like one among others who recited the following Persian couplet."

" Oh, Gardner if the falcon will attack the garden, then you and I will become an idol together and will

fly by holding high."

Cap of Sheikh Usman Sewastani

On that day, my nephew (author of this book) was becoming his disciple and on that day, his brother Shamsuddin was shaving his head. And on that day, Sheikh Jamal Duhata also became his disciple. And on that day Moulana Burhanuddin Gharib also shaved his head and Sheikh Usman Sewastani requested for cap and he got it and Shamsuddin got Qirqa (saintly dress). On that day, there was available too much rest.

On that day Sheikh Sahib told story of Sheikh Bedridden Ghaznavi that " When he used to visit in the presence of Sheikh Sahib and then he used to put down his head."

The invisible people

On the Wednesday on 6th Jamadal- Awwal month in the year 707 Hegira year, I came from the cantonment of Khizerabad and was blessed of kissing the feet of Sheikh Sahib. The discussion about the persons of the invisible was in progress that if a person has high courage as well as the ability and personality of obedience and endeavour then they take away such person with them. During this discussion he said one person was called Nasir, who used to live in Badayun village and from him I have heard that and who used to say " His father was a man of reality and he was received calls and one night so he went outside and from inside, he was hearing voices of only salam alaikum and he was also heard from my father who was saying that he want to wish bye to the sons and the

members of his house and they said there is no time. Afterward, we do not know where those people and my father went away."

In this connection, he told one story of Sheikh Shabuddin Saharwardi who wrote in his book. Which he wrote that in our time one person was there and his name is Qurani and in his house the persons of invisible used to gather there. So at the time of prayer, these creatures used to stand in line and one person who used to lead the prayer and the recitation is heard in a loud voice and all such things will be there but no person is not seen there but Qurani only can see them. Sheikh Suhabuddin said that once one vertebra was sent to me from one person among invisible persons through Qurani and that is still available to me. In this connection he said one more story that there was one person known as Ali and on his door they used to come every time and used, to say Assalam Alaikum Khaja Ali and some time he was heard this voice and one day they came to his house together and they said Assalam Alaikum so Khaja Sahib said "Oh: men you say only Salam Alaikum or sometime you are seen by me and after this he was not heard voices again. The compiler of the book told, "It may be possible that Khaja Ali was done mistake in this matter." So he said, "Yes indeed he was done cheerfulness so he was away from this grace." Afterward, he said the persons of invisible used to call and used to talk and when they used to visit and then they take the persons. At the end of this story, he said with his holy tongue, "In all such places and all comfort where they use to take the persons."

Saluk (mystic initiation)

On Monday on 19th of Jamadal-Awwal month in the year 707 Hegira, I was blessed of kissing the feet of the Sheikh and the discussion about Saluk (mystic initiation) was started and he said the follower (It means Salik (as a Salik (Arabic: سَالِكٌ), a Mureed is an initiate into the mystic philosophy of Sufism) of mystic initiation will be in search for perfection and afterward he said there will be one Salik and one Waqif and one Rajah.

Salik, Waqif and Rajah

Salik is one who only follow the way and Waqif is one who study Fiqh (Islamic law) and the compiler of the book told “ Is there will be Waqfa (interval) for Salik also there and he said “ Indeed, at the time when there will be a fault in obedience with Salik and so he will be stopped from the fondness of obedience and then there will be an available gap in this matter. If he knows soon in this matter, then do repentance so for this purpose he will become again Salik otherwise, he will be live in the same position. And there will be the possibility of doubt that whether he will not get returned back.” There are seven kinds of these mistakes as follows.

1. Araz (decline)
2. Hijab (veil)
3. Tafasil (details)
4. Slab (seizure)
5. Mazid (more)
6. Tassaly (satisfaction)
7. Adawat (enmity)

He was given the details of the above kinds of

mistakes as follows.

Suppose if there are two friends are there and who are lover and beloved of each other and both of them are in drown in the love. If there will be comfortable or revoke from the lover, which is not like by his friend so he will turn his head from him. So there will be Waqfa (interval) for the lover and it is expedient for the lover to ask for pardon immediately. If he will do like this then his friend will be in the agreed condition and there will not be available the following things.

- 1.Kudrat (ill-will)
- 2.Araz (decline)

If the lover will insist for his mistake and if he will make no pardon then Araze (decline) will become Hijab (veil). And the beloved will not show her face to him. On this occasion, Khaja Sahib for giving an example by putting his sleeves on his holy face and he said in this way Hijab (veil) will be like that. At that time, it was expedient for the lover to do excuse and repentance. And if he will not do then Hijab (veil) will turn into Tagaful (separation). So first there will be Araz (decline) for not asking pardon which will be turned into Hijab (decline) and then gradually it will turn into Tagafal (separation). Still, if there will be no asking for a pardon then there will be an increase of Salb (seizure).It means the obedience and comfort of recitals etc., will be taken away from him. Still, if he will not do repentance and not do pardon then Salb (seizure) will become Salb Qadim (old seizure). It means before more seizure which was their condition of sincerity and comfort which was

prevail with him and which will be taken from him. So if still there will be no repentance and pardon then old seizure will turn into satisfaction. Again in his heart, there will be satisfied in this matter. And there will no thinking. Then also, if there will not do pardon then there will be created enmity. It means love will turn into enmity.

Excellence by giving the food to eat

On the Monday 25th Jamadal Awwal month in the year 707 Hegira, blessings of kissing of feet of the Sheikh available to me. The discussion about giving food to eat was started and he told with his holy tongue that giving food to eat with the person is the best thing. In this connection he said “ The pious personality Khaja Sheikh Rukunuddin’s son Khaja Ali was captured in the battle of infidels and he brought in the court of Chen Giz Khan and one disciple of his family was there and he was surprised to see Khaja Ali in imprisoning and he began to think of his release from there. And he thought how will discuss this matter before Chen Giz Khan.? If he will say that he belongs to the pious family then he will not accept it and he did not know in this matter.? And if he says about his obedience and worship, then there will no effect there. At last, upon so much thinking he went to see Chen Giz Khan and he said there that his father was a pious personality and used to give food for eating with the people so he should be released. Chen Giz Khan said “ To whom he will give food for eating with the persons of his family or persons from outside family persons.?”. He said to him, “ Everybody will be given food for eating to his family

members, but he thinks that person human being, one who will give food for eating with other people." So he was given orders to release him immediately and to give him a robe of honour and asked pardon from him. Afterward, Khaja Sahib said, " Giving food for eating for persons is liked in all religions."

Danger, intention and action

Afterward, the discussion about the danger, Azmiat (intention) and the action was started and he said " First, there is a danger it means the thing which will enter into the heart and afterward there will be intentions, it means there is an ambition for this and it will be there in the heart. And afterward, come action it means the determination will turn into action." Upon this he said, " Unless the people will not do action, accountability will not be the possible. But in the case of danger, the special people will do their Muwkaza (accountability). It is a must because in every matter we should approach towards Allah. As danger, Azmiat (intention) and action are all made by Allah. In every condition refuge of Allah should be searched."

Afterward, he said, " Sheikh Abu Saeed Abul Khair used to say that whichever idea came from his heart and from that idea he was faced blame upon him, whether he would not do such action." So one time one true Darwish came to his shrine building so he was given respect to him. At the time of the breaking of the fast, he asked his daughter to bring water jug for him. The girl was brought and put the water jug before the Darwish with great respect and honour. Sheikh Abu Saeed liked the

style of the respect of the girl and there was came thought in his heart that how will be such pious person whose this girl will become his wife.? When this idea came into his heart then has sent Hasan Mauzzan, who was serving in the shrine building to the bazaar to find out what is happening in the city. He came back from there and he said he heard such thing which his ears could not able to bear it. The Sheikh told him "In bazaar one person was saying to another person that Sheikh Abu Saeed wants to marry his daughter." So the Sheikh laugh for this matter and he said so his accountability was done only for ideas when came into his mind. When Khaja Sahib told this story and at that time the compiler of this book told: " From this story, it is known that Sheikh Abu Saeed Abul Khair was a great pious personality of his time." He said "Indeed " and he was praised for me.

Then a discussion about firmness was started and he said " If any person repented from wine drinking, then his friends will be obstructed in this matter and every time and in the place where they drink and have pleasure and will call him there and try to give him drink and this thing will be possible then if there will be interest in his heart and if his heart will be clearer there from such attention than any of his friends will not obstruct him."

Afterward, he said " The person to whom people will say, sinner, then his heart will be inclined towards such bad deeds. When he will repent from it and clear it from his heart and then he will never remember it. So this firmness is a sign of repentance. It means the person who repents, if his

firm on his repentance so he will not be called a sinner or false. But if he is inclined toward sins, then we do oppose and will discuss orally also about his sinfulness."

The Fakirs of Hyderia group

Afterward, the discussion about a group of Hydra Fakir (beggars) was started and he said " He was a Turk and he was a person of rapture and Darwish. When Chen Giz Khan leaves and then infidels came towards India and he went towards his friends and told them to flee as they will become overpowering." When he was asked " How do you know in this matter?." He told " They have brought one Darwish and they are themselves in his custody of that Darwish. I face wrestling with him and he defeated me. Now the reality of the situation is that they will be overpowering, so, for this reason, you should flee from here. Afterward, they hid in the cave and disappeared from the sight. The same result was happening as per his saying." Afterward, in connection with this story the compiler of this book told the bigger of a Hyderia group used to wear iron bracelets and collars in their hands and heads or did they following for this.? He said "Yes, but on them when there will be such condition will prevail in which they will hold two hot irons with their hands, they make some time iron collars and sometime bracelets and iron, which will become like wax in their hands and now this group will wear bracelets and collars and but now there is no such condition in them."

Afterward, the discussion started that this is the name of life and that Darwish should be

engaged in the invocation of Haq (truth). After this, he said “ There were one Darwish and his name was Amirak Gerami and one another Darwish went to visit him due to his fondness. In that pious person, there was a miracle to him that whatever he will see in the dream which will be happening and its interpretation of the dream will be same as per his dream. When there was overflowing of fondness for him so he was started to visit him. During his journey, he was hearing in his dream that Amirak Gerami was dying. Upon waking up in the morning, he said, alas, he was covered so much distance to visit him, which was gone waste and no purpose at all and he was dying and now what to do in this matter. Go ahead and reach his place and visit his grave there. Upon reaching his place, he began asking about his grave. All of them said he is alive and complete well and you are asking about his grave. So that Darwish surprised that how his dream was becoming false.? In short, he went to visit Amirak Gerami and said Salam to him.” He replied, his salam and said: “ Khaja your dream was true in reality because he was used to be always in the invocation of Allah and today he was engaged in some other thing so, for this reason, there was being proclaimed thus in the world that Amirak Gerami is dead.”

The discussion of Fasting and rules of Darwishi (mysticism)

On the Thursday of the 13th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh and discussion about fasting was started. He told with his holy tongue that “

There is a tradition that the last prophet of Allah used to keep three months of fasting. But it is not known which are those three months?" Afterwards, he said the rules are followed.

1. One third of the period of the year should be observed in keeping fasting, it means one should keep fasting for a period of four months. Afterward, he said " The rules of Darwish (mysticism) are that fasting for a period of one-third of the year is required and it means for a period of four months one should keep fasting. Those people also keep fasting for a period of three months and they observe fasting on tenth Muharram, 3rd Zil Hajj, 10th Muharram and on various days observed fasting and all of these fasting period will become one-third of the year." Upon this, he said " This kind of fasting is established as follows."

1. Two days of fasting in one week on Monday and Thursday and in this way also become a period of one-third of the year.

Afterward discussion about **Saim Dahr** it means fasting of all days of the life was started. So he said the Prophet of Allah said, " Min Saim Al Daher Kul Sam Wal Aftar." Its meaning and interpretation are as follows.

'Those who observed fasting of all days of his life and who did not observe and not did breakfasting.'

And one more saying of the prophet of Allah is as follows.

"Min saim al-daher taziq aliah juhanam wa eqad yastain". Its meaning and interpretation is as follows.

“ Those who observed fasting all days of their life, then there will be no effect of the fire of hell and will not affect of a reverse of fortune on that Sheikh.”

Afterward, Khaja Sahib said “ The person who observes fasting always then he will get into the habit of it so, for this reason, those who keep fasting always then there will be no problem of fasting for them. So for this reason with this kind of fasting, there will be available more reward in which there will be difficult for the soul. This kind of fasting is called Dawoodi fasting in which one day of fasting is observed and breaking of fasting is done on the second day.”

Zuhr (afternoon) prayer

On Wednesday on 19th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. He said “After the prayer of Zuhr prayer, to pray for ten rakat with five salam and in those rakat recite last verses from Quran.”

The Al-Khizer Prayer

Afterward, he said “This prayer is called Salt Al-Khizer. Actually, this prayer belongs to Prophet Khizer (A.S.) and the person who perform this prayer always then he will meet Prophet Khizer (A.S.).”

The fixation of verses and Sunan prayers

Afterward, he said “Established verses in Sunah (prayers according to the practice of the prophet) prayers are as follows.”

In the morning prayer after verse ‘Fatah’ to recite verse ‘Alam Nashara’ and ‘Alarm Tarah’ and

in Sunnah prayer of Zuhr from Sura 'Qul Ya-Huhal Kafirun' to Sura 'Qul Wallahu Ahud' and in second rakat 'Ayat ul-Kursi' and 'Amna Rasul' and in a Sunnah prayer of Asar (late afternoon) prayer to recite from 'Eza Zulzelat' to Sura 'al-Takasar' and in Sunnah prayer of Maghrib (sunset prayer) to recite verse 'Kafirun' and verse 'Iqlas' and in Esha (night prayer) Sunnah prayer to recite 'Ayatul Kursi', 'Amana Rasul', 'Shahadu Allah, Qul Allahumma Mulk ul-Mulk' and in Witar prayer to recite 'Enna Anzalna', verse 'Kafirun' and 'Iqlas.'

Patience and death

On the Thursday of 27th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. The discussion about the patience was started, it means of the death of relatives then we should observe patience. And then which is a strange work really. And against those who observe weeping and crying with the name of the deceased which is not legal. In this connection, he said "Hippocrates had 20 sons and all of them were dying one day and it is probably due to falling down of the roof on them. When he came to know this news then there was no a little change in his nature. And in this connection." The Sheikh said: "When Majnu was informed that Laila was dying and upon this he said it to his shame that he was loved such a thing which is not eternal."

Pious men and women

Afterward, he said " On the night of Thursday and at that time one women pledge with him and she is from Indiat, and she was very virtuous women and about her Sheikh Fariduddin used to

say that this woman is a man and she was born in the shape of a man." Afterward, he said " Darwish used to pray for them as women are poor and so respect should be given to pious women first and after that respect should be given to pious men. He used to remember first pious women and then he will remind pious men later." Upon this he said " When in the jungle tiger will leave from his den and about him, nobody did not ask whether you are a male or are a female.? And it is a necessary thing, that whether man or woman, but they should become famous in power and piety." Afterward, he was reciting one couplet about pious persons.

The prayer of Riqab and prayer of Owaise of Qarni

On the Tuesday on the 13th Rajab month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. He asked me " Whether you have friendship and with whom." I told him " With your great friends and mentioned their names " and he told "To live in their service and he praises for me."

Afterward, he said this is told by Sheikh Abu Saeed Abul Khair that, " It is the practice of Mashaiq (learned persons) when they come to know about the condition of anybody then they will ask about the person which he has relation with him and from this they will able to know how he is?"

Then a discussion about the prayer of 'Lailat Riqab' was started and he said " It is plural of 'Ragbat' (inclination) and it means on this night there are many things in it." He said with his holy tongue " Which are available in it and one who perform it, then he will not die in that, year." Upon

this, he said, “ One person used to perform this prayer always and in the year he was dying, he did not perform this prayer and on the same day he was dying.”

Upon this he said “ About the prayer of hadrat Owaise of Qarni and this prayer is performed on 3rd, 4th, and 5th of Rajab month “ and afterward, he told “ It is also performed on 14th and 15th and as per another tradition, it is performed on 23rd, 24th and 25th and upon this he said about its excellence that “ In it there is too much grace.” In this connection, he told one story that “ In the Mazi school there was one learned person Moulana Zainuddin and who was a very strange person. When he will be asked about any problem, then he will use to give a reply in a satisfactory manner and he used to talk in debate with great knowledge and when he was asked about his education, then he said that he didn't a get any education and he did not become a disciple of anybody. When he was grown up once he was performing the prayer of Hadrat Owaise of Qarni and he prayed “ Oh: My Lord, I was growing up and he did not learn anything so give me knowledge. So Allah opened for me the door of knowledge. Now I can give meaning and interpretation of any difficult problem smoothly.”

The Prayer for long life

After this, he said “ There is a prayer which is performed on the last days of the month of Rajab for longer life. In this connection he told the story that “ This prayer used to be performed by Sheikh Bedridden Ghaznavi and upon this he said by

Sheikh Ziauddin Panipati's son Rashid Nizamuddin he was heard that Sheikh Bedridden Ghaznavi was near at his death time and in that year he could not perform this prayer and he told now his age is finished so in the same year he was dead."

Kaaba's habitation and destruction

On Tuesday in the 30th Rajab month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time discussion about the habitation and the destruction of the Kaaba was in progress. He told with his holy tongue that "It will be happening two times and it will be demolished and the third time it will be taken away into the sky and it will be happening during the last days of the world and after this, the day of resurrection will be happening. When there will be near the day of resurrection the people will bring idols and put them in the Kaaba. And also Assinam tribal women will dance before those idols and at that time Kaaba will be taken away to the skies."

The obedience and worship

On the Wednesday on the 15th of Shaban month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and he was calling me to come near to him and he told me "To be engaged in obedience and in recitals and to study books of Mashaiq (learned persons) and do not live never idle "and he was given me cap and robe.

The reading of the Quran and staying up throughout the night in the mosque

On the Wednesday on the 25th Shaban month

in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and the discussion about the people who used to staying up throughout the night in the mosques, for the reading of the Quran, and make a halt there. I told him "If we stay in worship in the house," then he told "To read one part of the reading of the Quran is better in the house than finishing of the whole Quran in the mosque and upon this he told the story about one person who used to stay and wake up in the night in the mosque of Damascus for hoping to become the Sheikh of Islam so, for this reason, he used to stay in the mosque in the night." Khaja Sahib wept and he said, "First to burn that Sheikh of Islam and afterward burns that shrine building and at last to burn that personality." Then he told "One story of a prophet who kept fasting for a period of 25 years but nobody knows in this matter and even that his family members did not know that he used to keep fasting. When he will reach to the house he will pretend that he was eating in the shop and if he will be in the shop then he will use to be pretending that he was eating in the house." Then he said "We should keep intention correct and pious. Because the mankind will watch the actions and Allah will look at the intentions. When there will be intentional, then a small deed will be enough." In this connection, he told "One story of the Damascus Central Mosque, which is having a huge trust so the post of the trustee (mutawalli) of that mosque and which position will be very strong like a second king there. Thus that if the king will need money, then he will take a loan from the trustee of the mosque. In short, one Derwish in greed of that

trustee post was started obedience and worship in that mosque. As that person who well gets fame in the above matters will be given the post of the trustee of the above mosque. That person was engaging in the obedience there for longer periods, but nobody took his name on their tongues.”

The good intention or bad

One night he ashamed for his worship of the show and he made promises to Allah that he will do worship for the sake of His willingness only and will not do worship for the greed and for the post of the trustee of the mosque. So he began worshiping Allah with good intention and sincerity and with those days he will call out for the post of trustee of the mosque, then he said “ He was leaving his intent in this matter. I have desired very much for this job before, but I could not get it. But now I am ignoring it so I got the job. In short, he was continuing his worship for the sake of Allah and he did keep him away from the post of the trustee.”

On the Friday of the 9th Ramadan month in the year 707 Hegira year, I sanctified to touch the feet of the Sheikh. Among the persons present in the meeting place, he told this story “ There was one Derwish who was very pious and he was much interested in the service, of Darwishes persons. With him, I said why he did not present in the service of Khaja Sahib ?. And he said once he went to see the Sheikh, with the intention to pledge to him and he was found cloth was spread there on which food items were there and the lights of torches were there. My faith was changed and then I went back from there.” When Khaja Sahib heard this talk, then

he addressed to the persons who were present there and he said " When they have seen here a piece of cloth spread on ground for serving dishes on meals and torches were there and afterward upon smiling, he said as there was no wealth of pledge was not written in his fate so it was looking for him like that." The compiler of the book said, " If there will be a piece of cloth spread on the ground for serving dishes on meals and torches then faith should not affect." He said, " Some of the people's faith will be affected due to small matter."

The caring of the orders of the master (Peer)

After some time the discussion about the caring of the orders of the master was started, then he said once Shaikh of Islam Hazrat Sheikh Fariduddin was raising his hands in prayer and he said " Is there any person who can remember this." I inquired " What's his purpose in this matter that I should remember it.? I said in his service " If I will recite one time than I can remember it." He said, " To recite." When I read, then he has corrected vowel points and asked me to read like that so I read like that. Although I read as per like that in which there were meanings in it. In short, that supplication was memorized by me. I told him that the supplication was memorized by me. He asked me to recite. I have read as per his order and as per vowel points. When I left from there, then Maulana Bedridden Ishaque told me that you have done well to read this Arabic as the Sheikh had directed. I reply, " If the founder of this branch of knowledge and other who were experts in its principles were being to come and tell me ' Arabic is not being read

the way you read it, I will still read it as per the Sheikh had directed." Moulana Bederuddin was pleased with this respect for the Shaikh Sahib which have shown to me and he said " Nobody should be not be found in any of the rest of us. That you have recited as per vowel points which were shown by the master."

Upon this the discussion about the rules of service of the master was started and he said " He heard with holy tongue of Shaikh of Islam Fariduddin that I have done one boldness in my whole life with my master who was Qutub (highest cadre in spiritual pivot at axis) of the world and well known as Sheikh Bakhtiar Kaki and once from him I sought permission for loneliness of retire forty days in to mystic seclusion in the aloneness of the house and the Qutub Alam Hazrat Bakthair Kaki said " There is no need of it and from which there will be fame and our masters did not do like that so for fame it should not be done like that." Upon this Khaja Sahib was becoming silent. So in this matter, I was regretting it in my whole period of life and done regret in this matter that why I have asked for this matter and which was against his order. When this story was finished, then Khaja Sahib told I have also done boldness without intention in the service of my Sheikh Sahib that one day the manuscript of Awaf was in his service and from which he tells benefits as it was written with small hand writing so there were some wrong words were there in so he used to stop reading for a while. I have seen another manuscript with Sheikh Najibuddin Mutawakil so I remembered it and I told him there

is a correct manuscript of the book with the Sheikh Najibuddin Mutawakil. So this matter was felt by him unpleasant and after some time, he told whether there is no ability in him to correct the wrong manuscript and he repeated these words two times. First, I did not think in this matter that these worlds are told by him in my favour, so, then I stood and put my head without the cover on the feet of the Sheikh and said no it was not never such in his meaning in his heart. So I regret with him too much, but there were affects of unpleasantness were found. When I stood from there, then I could not understand what to do.? So I was in too much grief for this reason so while weeping in varying condition and with surprise went outside and went near one well and want to put down myself there then I thought again that suppose if will die there, then there will be blame on some other person and in thinking I was reached in the jungle area and Allah knows what my condition was there.? In short, I have a friendship with the son of Sheikh Shabuddin and I have informed him my condition in this matter and he went into the presence of the Sheikh and he was explaining my condition well to him and he sent Sheikh Mohammed to call me. When I reached there and I put my head on the feet of the Sheikh so he was becoming happy with me. On the next day, he called me and treated me with too much favour and affection and he said all was done by him for a perfection of my condition. On that day I have heard with his tongue that the master is decorator of the disciple and he was awarded me special dress.

The power for endeavours

On the Wednesday on 23rd of Ramadan month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh and at that time the discussion about the endeavours was started. He said “ When the people will start obeying, then indeed it will become unpleasant to the soul. When he will do with the truth, he will get divine help from Allah. And then that work will become easy. Everything will seem difficult in the beginning, but then there will be available divine help from Allah. So that work will become easy. Every work will become difficult in the beginning and when the man will do, then it will become easy. Upon this, he told this story that “ Sheikh Najibuddin Mutawakil want to write book **Jamia Hikayat** many times, but due to poor livelihood condition it was difficult. And the expenses of the copyist and the volume will be paid with much difficulty. If there will copyist then he will not get expenses for him and if expenses will be available then paper and other things will not be there. In short, one day, one copyist whose name Hameed came to see him and Sheikh Sahib told him he has long desired to write a book of **Jamia Hikayat** and which was not done by any way. Hameed asked, “Is something is available?”. He said, “ One Dirham is there.” Hameed purchase paper of one Dirham and started copying work and still he was not able to write, then he got money from a number of victories and the paper cost of the second part and copying expenses were paid with that amount. After this, there was reached amounts from victories continuously and soon the book was

becoming ready. There is a result, from this is that when any work will start, then it will be finished with the help of Allah and it will reach to its final phase.”

Afterward, he said “The details about the qualities of Sheikh Najiuddin Mutawakil that one day he was sitting in his service and on that day I was on my holiday and I have asked to pray for me so that I can become Qazi (judge) but he was becoming silent so I asked him for the second time may he did not hear but he still became silent. So I have asked him for the third time, then he said do not become Qazi but do any other work. So he may be so upset with this post and for this reason, he did not pray for this post.”

The forgiveness and repentance

Afterward, the discussion about the forgiveness and repentance was started and he said “ In the saying (Hadith) of the prophet it is mentioned that if any man having one Dirham in his wallet and when he wants to take it out, but it will not come out from inside and so he thought that it was falling somewhere so he will become unhappy indeed and Allah will give him another Dirham. There is a Hadith (saying of the prophet of Allah) about such person who has only Dirham with him. But if he has many Dirhams with him and one Dirham will lose, then he will not become unhappy in this matter. But if one who has one Dirham only and which will be lost, then he will become unhappy and Allah will give him one Dirham. The meaning of this revelation was explained on that day. And on that day, he was awarded me saintly dress and

special slippers to me."

To advise to hold one door

On the Wednesday on the 10th Muharram month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time he was sitting on the roof of the house and there was lying one ladder there. When I paid respect to him, then he said to me to sit near that ladder. So I sat there. Due to the flow of the wind the door was opening and closing there. I was holding the window in my hand so that it could not open it. Upon seeing me holding on it for the period of some time, he said: "Why did you not leave it.?" So I have paid, respect to him and said: "I am holding it." So he smiled and said, "This door you have caught in your hand so hold it with strength."

Afterward, he said "To hold door only. Bahauddin Zikeraia used to say all doors should not belong to all persons and he should hold one door only and he should hold it with strength."

After this, he said "One mad person was standing at the door at the morning time. When the door was opened, then the people come out from there and some persons went to the right side and some others went towards the left side and some persons followed the straight way. Upon seeing this, the mad person told "They are following problem and opposite way so they could not able to reach anywhere. If all of them follow the only one way, then they can reach to their destination indeed."

The benefits of eating less

After some time, he said “ About eating less and its benefits and the defects of more eating, so the discussion was started. He said “ When once the stomach is full then one should not eat more. But it is legal for two persons and one among is that person in whose house guest is there so for them, he can eat with them some more food and the other person one who keeping fasting and he thinks that at the time of pre-dawn meal he could not get anything. And if then if he can eat more food which is legal.”

The supplication of Masura to be free from calamity

Afterward, the discussion about the supplication of Masura was started and he said “ If any person is facing any grief and which is not able to cure-able in any way, then on Friday from time of the Aser (late afternoon) prayer till the sunset time he should not do any work and he should recite only three names which are as follows.”

1. Ya Allah
2. Ya Rahaman
3. Ya Raheem

So for the reason of the above reciting he will be indeed free from that calamity.

On the Saturday 28th Shawwal month in the year 707 Hegira, the compiler of the book was sanctified to touch the feet of the Sheikh and he told him about the compilation of his advises and discourses in the book. At that time was good and there was a comfort in the loneliness. I paid respect and asked his permission to say something. “ He

said, " Say." I told him a period of one year was passed away in which he is present in his presence and used to hear whatever benefits, whether there are advice and discourses or stories of the learned persons for the incitement and obedience. All of these instructions he was written so that I will adopt it in my life and so that it should become as my constitution of the circumstance and code of action and all of these advises and discourses which I have recorded as per my knowledge because I was heard with your holy tongue number of times in his assemblies which are about the sayings of the learned persons and instructions and insinuations which are related about Mysticism. So we should read those advises. So there is no collection for me than his sayings which are granting of life and better for me. For this whatever I have heard of your tongue all were recorded by me. Till now I did not disclose and I was waiting for your standing orders in this matter." When Khaja Sahib heard my request, then he said " When he became the disciple of Sheikh Fariduddin, then I was determined that whatever I will hear with his tongue which I will record. The first day when I was sanctified the feet of the Sheikh and at that time I heard one couplet of Persian poetry and its meaning and interpretation is as follows."

"Due to the fear of the separation the heart was becoming like grilled mince due to burn and for the reason of overflow of fondness so there is a disturbance in the life."

Afterward, I want to show my sanctity of touching, of feet of the Sheikh in his service. But

due to his fear so I told only this that there is overpowering over him to touch the feet of the Sheikh. When Sheikh Sahib was seen some fear in me then he told that on every new person who will enter there will be fear of him. In short on that day the Sheikh told whatever he was hearing from his Sheikh he was recorded. When I came back to the residence and kept the book closed there. Afterward, whatever he used here to hear from the Sheikh, then he was recording his sayings. At last, I have informed in this matter to the Sheikh. Whenever he used to say his story or revelation, then he will use to ask whether I am present or not.? Even though if I will be absent, then he will ask whether I am present or not there.? When I presented after my absence, then at that time he used to repeat the benefits which he used to say in my absence. When I will come back there, then he will say again the benefits.”

Afterward Khaja Sahib told “ He was seen one miracle that in those days one person was giving him white papers from which I have made one book on which I have recorded the benefits told by the Sheikh on this I was writing “Subhan Allah Wal Hamadulilah Wale HoLa Allah Wo Akbar WA la Qquwata Illbilla Aliulazim.” Under which I was began writing the benefits told by the Shaikh. Till now I have that collection of the book. Afterward, he said to the compiler of the book to bring papers and I said “ Yes” I brought the papers in his service. He told me to show the papers, then I showed him six papers and he read the papers and praised for me that I have written well. At one or two places I

kept the pages blank so he asked why he was left there blank spaces.? So I told him that I could not remember the remaining words at those places so he was completed those words and such was his kindness as well as concern and help."

Allah's mercy and excellence

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Allah's mercy and excellence

Khaja Sahib who is followed by the right path and conquered the hearts of the people and he is the mercy of the world and the king of the poor people, the helpers of needy persons and he is well known as Sheikh Nizamuddin Aulia, who is the leader of the Islamic law (Shariah) and a master of guidance and as well as a master of religion. And Allah, may give him a long life so that due to his personality and teachings all Muslims seek the favour of guidance from him. From the belief of latent and from the treasure of preaching and his jewels of the invisible and doubtless flowers of

guidance are collected in this book. Whatever I was hearing from with his holy tongue and which has been recorded in the same style of his wording or its meaning has been added in this book and in some writings are recorded as per my low level of knowledge. As due to the collection of speeches there will be a benefit to sympathetic persons so, for this reason, its book's name is given as *Fawa'id al-Fawad*.

The discussion about Chast (mid-morning supererogatory) prayer and six prayers after evening prayer

On the Sunday of the 3rd Shaban month in the year 707 Hegira, this slave and sinner and well wisher Hasan Sajzi who is a collector of the speeches of the king of the sky and the owner of the lands and the great Sheikh and to whom I was able to kiss the feet of the king of higher status of the sky and the kingdom and at that time in the peerless eyes of Qutub (highest cadre in spiritual pivot) and of sun of the conscience I was getting respect and got from him the four end Turkey cap.

On that day, he said, “ In the established prayers and prayer of Chast (mid-morning supererogatory prayer) and prayer of six rakat after evening prayer and fasting on the days of Baiz (13, 14 and 15 dates of a lunar month) days to be observed as compulsory.”

The Sheikh told with his holy tongue “ The person who repents is equal with pious (Mutaqi) persons. Mutaqi is such person who did not commit any sin throughout his life and who did not drink liquor in his whole life. The penitent is such a

person who had done sin and after that, he was repenting in this matter.”

Afterward, he said “As per the Hadith (sayings of the prophet of Allah) the above two persons are equal. Hadith says “Altaib Min Zombie Kaman la-Zambia Lahu” and its meaning and interpretation is that the person of the penitent is like that person who did not commit any sin.”

Afterward, he said “That person, it means penitent who did sins and done disobedience and who has left disobedience and when he will do repentance and follow obedience so, then there will be pleasure in his obedience, so it is possible that one particle of obedience will burn his field of the disobedience.”

After this for some time the discussion about that some pious persons who used to keep themselves in hiding were started and but Allah will manifest them. He said “Khaja Abul Hasan Noori Noor Allah used to pray in his anthology of hymns “Elahi Estonia biladak bin ebadak” “Oh: Allah keeps his secret in his city in between the persons.” He heard the divine call “Ya Aba Hasan al-Haq la yaster Shai.” It means “Oh: Abul Hasan nothing will hide the reality and the reality will never allow you to live in hiding.” Then he told one story that in Nagore area one pious person Hameeduddin was there and he was asked question that “Some Mashaiq (learned persons) when they used to live in the world and till then they were well known in the world and but when they leave from the world then nobody will call their names and some of them will become famous upon their death.” He said, “Those

who will try for fame in the world, then upon their death their names and fame will be no more in the world and those who will keep themselves hidden then they will become famous in the world after their deaths."

After this, there was the discussion about great learned persons started and he said " Their status will be more than Abdals (an order of saints). With his holy tongue, he said " One person visited the shrine building of Sheikh Abdul Qadir Jilani and he found one person lying on the door and that person was in very bad condition and he was without his feet. That person requested the Shiekh to pray for him. He said "That person was done disrespect." So he was asked " What disrespect he was done?." He said " He is among Abdals (an order of saints) and yesterday this person and two other of his friends were flying in the air and when they reach near our shrine building, then one of his friends deflected from the shrine and due to respect he was flying from the right side and another person was flown from the left side, but he was flown from over our shrine building by doing disrespect and for this reason, he was falling down there. "

On this occasion, he said "One time when Khaja Junaid of Baghdad was sitting is shrine building and at that time four persons of invisible came over there. They addressed one person among them "Where you will perform Eid (festival) prayer in the morning?" and he said, " In Makkah." And after that he asked the second person " Where he will perform the Eid prayer in the morning? " And he replied " In Madina " and he asked with the third

person then he said “ In the Dome of rock” and he asked the fourth person and he said “ In Baghdad along with Khaja Sahib.” About fourth person he said as follows.

“Ante Azadham WA-ahem WA Afzlaham” and it means that “ He is great Zahid (ascetic), learned person and distinguished among all of them.”

After some time there was a discussion about purification was started, then he told with his holy tongue that “ The perfection of the man depends upon four things as follows.

1. Eating less
2. Talking less
3. Contact less with the people
4. Sleeping less

Then the discussion about ecstasy and Ijtihad (interpretation of Islamic law) was started so he was reciting two couplets of Persian poetry and its meaning is that “ Being even though there is guidance from Allah, but a man should follow Ijtihad so that on the day judgment the record of the deeds will be not found in blackness.”

Different issues

On Friday on 8th Shaban month in the year 707 Hegira after the prayer, I was blessed to kiss the feet of the Sheikh. There was one my slave and whose name was Maleh and I have freed him before the Sheikh for the devotion purpose. And he prayed in his favour, so at that time that slave put his head on the feet of the Sheikh and he was benefitted of the pledge. During that time, Khaja Saheb said “ In this way there is no difference between master and

slave. One who will come into the world of love truly, then his work will be done for him."

Then he said " In Ghazni there was used to live one master and who has one slave and his name was Zerak and who was very true and pious person. When the last time of the master was near then he asked the disciples who will be the successor after him and all of them said Zerak. That Peer (master) had four sons their names are as follows.

- 1.Eqtiar
- 2.Ajlad
- 3.Ahba
- 4.Ajala

Zirak told the master (Peer) " Oh: Sheikh your sons will not allow him to become your successor after you.? And sure there will be enmity of them with me". So Peer told him " To sit with satisfaction. If they will fight with you then I will help you from their mischief." So the Peer was passed away from the world, then Zirak was become the successor of that Peer. So the sons of the master started fighting with Zirak that being a slave of our father you have become the successor of our father. When the issue was surpassed its limit, then Zerak visited the mausoleum of the Sheikh and he said " Oh: my master you have said if your sons will fight with me then you said you will remove evil from him. Now they want to do harm to me. So you have to fulfill your promise in this matter and upon saying this, he left from there."

In those days, the infidels attacked Ghazni city so for this reason the people left for the city to fight with them. Those four sons were also among

with those people and they were dying in the fighting. So now the respectful position was given to Zirak without any difficulty. That person, Maleh was pledging with the Sheikh so Sheikh told him to perform two rakat so he asked him how to make the intention of two rakat of prayer. He said, " As it comprises negation of all deities save Allah."

To become popular among general, persons

On the date 15th of Shaban month in the year 707 Hegira after the prayer the honour of kissing of the feet of the Sheikh was available to me. One mendicant came over and he sat there and went away. Khaja Sahib said for this reason for these people were able to get the chance of presence in the service of Sheikh Bahauddin Zakaria Multani. But in the presence of Sheikh of Islam Khaja Fariduddin all kinds of Darwesh persons and others, they were used to present in his service. He said among general, persons there are available some special persons. In this connection, he told one story that " Sheikh Bahauddin used to travel very much. One time he went in one group of mendicants and he sat in between them. The light was gathered there. When thinking, well carefully in this matter, then he was able to know that from one among them the light is coming out there. So he went to him and asked with him silently what he used to do with them?" He replied, " You should able to know that there are special persons among general persons". In this connection, he told one story " One time one pious person asked about one group of persons in this matter. And see there that one person used to finish one Quran in two rakat of

prayers. So that pious was surprised in this matter. He said in his heart that in this group that person live and this kind of worship is really surprising. In this work, then how he will remain straight.? So when he was gone ahead of them and he came back in those people after a period ten years and he finds that person in the same position. Then he said, "Now he was able to know really that in the general, persons there will be available special persons."

The Discussion about fasting on Baize days (13th, 14th and 15th) and the prayer of Awabin (supererogatory prayer)

On Friday 22nd Shaban month in the year 707 Hegira after the prayer, the honour of kissing of the feet of the Sheikh was available to me. He was asked " In between Eisha prayer do you perform prayer of six prayers which you have asked me.? " Yes ", I said. After that, he was asked about fasting on Biaz days " Whether you keep it."? "Yes," I said. Then he was asked about Chast (supererogatory) prayer. Then I said, "Yes". Then he told about four rakat of prayer, of the facility. On that day, the discussion was ended on this facility.

On Friday of the 5th Ramazan month in the year 707 Hegira before prayer, I obtained the benefit of kissing the master's feet. He was asked, " What is the reason of the usual practice of coming before prayer." I said that " As Maulana Zahiruddin used to lead Tarawih (special night prayers in Ramazan month) prayer and in which he is reciting 3 parts of Quran daily in the prayer. So my desire for prayer behind him for 10 days continuously so

that I can hear the complete Quran and get the reward of the Quran. If permission will be given, then I will come back after Friday prayer so that I can perform Tarawih prayer. " He said " Good".

After that, he told this story relating to this occasion " One night Sheikh Bahauddin Zakaria was addressed to the audience at the meeting who were present there and asked whether the persons among them are ready to perform two rakat (one set of standing genuflexion and prostration in prayers) of prayer afterward and in every rakat there will be finished one Quran. When from the meeting nobody was ready, then he himself became the leader and started praying and in the first rakat he was finished reciting of one Quran and four parts of it and in the second Rakat he was recited only verse Iqlas and finished the prayer."

Then, he said one more event that Sheikh Bahauddin Zakaria used to say " Recital and prayers, etc., whatever he was heard but from those things one thing I could not able to do. That is, I heard that one pious person used to read one complete Quran from morning to the time of the sun rising. In this, I have tried my best, but I could not able to do this."

He said one more event relating to the occasion " One time Qazi Hameeduddin Nagori was circumambulating of Kaaba in Makkah and he was seeing one person there and he was following him and doing circumambulating behind him and he used to put his step where he will find the feet of that person. When that person comes to know this then he told that " Why he is following him in the

manifest and if he wants to follow then he should follow him in the innermost." Qazi Saheb asked him " What he will do?. He said, " He used to complete daily 700 times of recitation of Quran." So he was surprised in this matter. So he thought it may pass meaning of the Quran in his heart and he was thinking it as reading. But that person turns towards him and told him " He is reading the book word by word and not by thinking it." When Khaja Sahib ended this story, then Aizuddin Ali Shah, who was his special disciple questioned him, " Is it that miracle.?" He said, " Yes, the thing which did not come into the wisdom and that thing is done only by a miracle."

After that, the discussion about learning persons was commenced, and " He said Sheikh Abul Khair used to say that whatever which was reached to him from the prophet of Allah about prayer and which he is all doing all such things. Even he was coming to know that once the prophet of Allah who was performing the prayer of the invert. So I went there and tied a rope to my feet and hang myself in the well by upside down and in this way I performed prayer. When this event was finished, then he was addressed me that the person who will reach on any position and which is possible in his best form of action. The grace of Allah will be available there, but there should be required endeavours from our side and which is the most necessary thing in this matter."

The leaving of Tajrid (solitude)

On Friday of the fifth Shawwal month in the year 707 Hegira, I was blessed with the kissing of

the feet of the Sheikh was available to me and at that time the discussion about leaving of the solitude was started and he said one Dervish who was poor and an indigent was walking while holding his stomach due to starvation. Khaja Mohammed Patwa who is my friend who put before him one Dang (coin) and he said him, " He ate husk today to full of my stomach, so he is not in need of any Dang. So I he did not in need of that Dang." Afterward, Khaja Sahib was coming to know his condition of starvation and he was surprised in this matter. He said " Oh: what is his power of content and patient?."

In this situation, he said, " About content and be tempted from other than Allah and in this connection he said once one pious person Sheikh Ali when he was sewing his saintly dress and his feet were stretched there and he was putting the dress on them and doing stitching work and during that time he was told that caliph of place is coming there but he did not care in this matter and he was sitting there in his working condition and he said to let him come there. The caliph came there and said salam to him and he sat there and Sheikh replied his salam. The guard, who was with the caliph told Darwish to fold his foot, but Sheikh did not care a little in this matter. So the guard told two, three times. So the caliph was returning back from there and at that time Sheikh caught one hand of the guard and one hand of the caliph and told them " I have folded my hands, so which is legal for me so if my foot will not be folded and it means I do not have greedy from you and I do not take anything

from you so as a matter of fact I have folded my hands. So for this reason, if do not stretch my foot, then there is no harm in this matter."

Then a discussion about the rule of mysticism was started and he said " One person came in the presence of Sheikh Ajal Shirazi and he became his disciple and he was waiting for an instruction from him that he will show him about prayer or recital. But Khaja Sahib told him " Do, not like such thing for others which you did not think such thing for yourself and did like for yourself any desire of such thing for yourself and which you desire such thing from others." After long time he was presented in the presence of his Sheikh and he told him " He was becoming his disciple on the such and such day and he was desired to get an instruction from you about prayers and recital but you have not instructed me in this matter. And now he was desirous of the things from you. Khaja Sahib told him, " On that day I told you do not like such thing for yourself which you did not like the same thing for others and desire for yourself the same thing which expects from others. But you have not remembered the first lesson so how I will give you another lesson for you.?"

Afterward, he told this event that one pious person used to say that prayer, fasting, recitals, recitation are just like are in a place of spices. But the real thing is meat in the cauldron, but when there will no meat, then what is the use of spices there.? When he was asked, he used to tell this number of times, but he did not explain in this matter. ? Then he said " Meat is like leaving the

world and that prayer, fasting, recitals, glorification are like spices. That man should leave the world and do not have a relation with anything. Whether in its prayer and fasting, etc. are there find or not and there should be no fear in it. But when there will friendship of the world in the heart, then there will not benefit at all for recital and recitation."

After this Khaja Sahib with his holy tongue said " If we put ghee, chilies, spices in the cauldron and only while pouring water into it and cooked stew and then it is called 'Shurba Hai Zur' it means it is called false stew. Because real stew is that which is prepared with the meat, whether there is available spices are not in it."

Leaving of the world

Afterward the discussion about leaving of the friendship of the world was started with his holy tongue. He said, " The meaning of leaving of the world is not that the man should be in naked condition and sit in a loincloth, but the meaning of leaving the world is that to wear dresses and eat food, but whatever he will get then he should not incline to it and do not have to keep his heart in it."

The rules of Tasawuf (mysticism)

On the Wednesday in the month of Shawwal in the year 707 Hegira, gotten the blessing of the kissing of the feet of the Sheikh available to me and at that time the discussion about rules of Taswauf (mysticism) and sayings of Mashaiq (learned) persons and about their details and reformation were started. He was told with his holy tongue " Sheikh Jamaluddin Bustami was well

known about the customs and manners of the Sheikh of Islam Dasan. And thus that the jug which he used and it has four ends so that it can behold from four sides. There was a pious person and who told him "This jug is called Luqmani jug." So Sheikh Jamaluddin asked him "Why it is so.?" And he said "There was one pious person Sheikh Luqman Kharafsi and whose qualities are uncountable and once his Friday prayer or any Islamic work was left, then all leaders of the city came to visit him for his accountability in this matter and he was told that all leaders of the city have come there to have discussed with him." The Sheikh asked "Whether they are coming to see him by their conveniences or coming on foot.?" And he was informed that they are coming of conveniences. At that time, he was sitting on the wall and he told wall to walk with the order of Allah and immediately the wall started moving. The purpose in it was that once Sheikh Luqman asked his disciple to bring water jug for him and he brought it and given to him, but there was no handle on it to hold it. So Sheikh told the jug should be like that it should have some handles to hold the jug. So the disciple prepared one handle for the jug and was given to the Sheikh and he told him you are holding its end so where he should hold it.? Then disciple was made two ends water jug and he was given the jug to the Sheikh by holding one end and the other end was before the Sheikh. Then Sheikh told him two ends are before your side so how he can hold the water jug so go and prepared the jug with three ends. The disciple made water jug of three ends and held the two ends in his hand and third he kept toward his chest so Sheikh smiled

and told him go and make four ends and he brought four ends water jug. So for this reason, this kind of water jug is called Luqmani water jug.

The discussion in the presence of the leader (Imam) in prayer

On Friday 26th Shawwal month in the year 707 Hegira, I was blessed of kissing of the feet of the Sheikh and at that time discussion about prayer, the leader (Imam) and followers (prayers) was in progress. He told "The state of presence is that whatever follower in prayer read in the prayers, then he should think about its meaning in his heart. Afterward, he said Sheikh Bahauddin Zakaria has one of his disciples and whose name was Hasan Afghan and who was a person of Vilayat (saintliness) and a very pious person. So Sheikh Bahauddin used to say " If on the day of judgment he will be asked by Allah what he was brought there?.Then I will reply that I brought Hasan Afghan from the world." Once this Hasan Afghan was passing from the lane and was entered in the mosque and Muazzin (one who shouts the call to prayer) announced the prayer call and he also called Takbir (announce initiation of congregational prayers) for the prayer and there he was become an Imam (leader) in the mosque and others were became his followers and Khaja Hasan was follow him. When people left of the mosque after performing the prayer so he asked with Imam (leader) silently that "When you have started your prayer, then he was with him and you have reached in Delhi from here you have purchased slaves from there and reached back here. I am following you

and wandering behind you here and there and after this, you took your slaves and went to Khurasan. At last say, yourself is this called prayer.?"

Afterward, he was explaining about piousness he told " Once he went to one village and where one mosque was built and Khaja Hasan went to that village and he told the people to keep the arch in another direction because Qibla (direction in which Muslims turn in prayer) is in that direction." There was one wise person was there in that village and who fight with him in this matter and that person told him that Qibla is in another direction. At last, after some time fighting with the wise person, Khaja Hasan told him to see in the direction which he is showing. When that the wise person saw in that direction carefully and he has shown him holy Kaaba. Afterward, he told about the condition of that person is that he is an un-educated person. The people used to bring before him tablet or paper on which they will write of some prose, poetry, Arabic and Persian lines and in those lines there will be written one line of the Quran then people asked him to find the line of the Quran.? And which he used to find that line of the Quran. The people used to ask him you are an un-educated person then how he will distinguish in this matter. He used to say in those lines and in the line of the Quran, he will find the light of religion and which is not found in other lines."

Then a discussion about engrossment in prayer was started so he was told with his holy tongue " In Delhi one Khaja Karim used to live there before you and at last when he left the world

and he became a great pious person. He used to say that many times that till his grave will be available in Delhi then no infidel got control of it."

Attention in the prayer

He said about attention at the prayer time. One day he was busy in the Maghrib (sunset) prayer at the gate of Kamal. And at that time, there was a disturbance of people of Mewat. Nobody could not visit that gate untimely there. Khaja Sahib was busy in the prayer and his friends were standing at the door and were calling him from there to come back in the city. There was overpowering of the doorkeepers. In short, when Khaja Sahib has finished his prayer and he came back from there. So he asked, "Whether he was heard any call?". And he said "No." Then he was told, "It was a matter of surprise that we have made so many loud and cry, but you have not heard in this matter." He said, "It is surprising for such person who is busy in the prayer and who will hear loud and cry of another person."

Afterward, he said, "From the time when Khaja Karimullah turned to Allah, then throughout his life he did not touch Dirhams and Dinars."

The leaving of the world

Afterward, Khaja Sahib told about leaving of the world and its luxuries, and he said: "So one should keep high courage in this matter and should not involve in the filth of the world and should leave greed and lust."

On 5th Zeqad month in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. He

asked me " You expected to come on Friday then why did, he came today." I said, " Felicity showed me this way and at the time of felicity this wealth is available." He said, " It is good and which is done by an invisible source so it will be good."

The effect of the company

Afterward, the discussion about the effect of the company was started and he said: "There is a heavy effect on the company." After this, he said " About a leave of a world by high exaggeration that when one lowly thing is left then we will surely get on the gentle thing. "

The eating in the supererogatory fasting

On the Tuesday of the tenth Ziqad month in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. At the meeting place, Moulana Wajihuddin Paheli, Moulana Hasanuddin Haji and his friend Moulana Tajuddin, Moulana Jalaluddin and other persons were present at the meeting place. Then food was brought. He said, " Those who are not keeping fast should also eat the food." In among them most of the people were not kept fasting on days of Baiz (13, 14 and 15 dates of a lunar month) but they all were given food.

Afterward, he said " When the dear persons will come there, then they should be provided food and should not be asked whether they have kept fasting or not.? Because if he did not keep fast, then he will eat the food. There is the wisdom of not asking is that if he will say that he was kept fasting, then the show will be found with him. If he will keep fasting, then he is true and thorough. Then he will say that

he was keeping fast and then for his sincerity will be written in the book of deeds clearly. If he will say he is not keeping fast, then he will become a liar and in this case, there will disrespect of the questioning person will be done."

On the Saturday 21 Zequad month in the year 707 Hegira year, the blessing of the kissing of the feet of the Sheikh was available to me. The discussion about the blessing of feet of pious persons was started and he said: " The position which is customary and due to the felicity of the right feet of the pious persons just like the central mosque of Delhi." Afterward, he said, " When there will be a step of a pious person and which will be put in any place and that place will become a place of comfort." During this discussion he said " He was heard from Mahmud Kabir that he used to say that he was seen one pious person in the morning time who is walking on the gilded parapet in the central mosque of Delhi, which is on the window of the arch and he was so fast like a bird and I was watching him from a distance. At the dawn time, he was getting down from parapet so I proceeded further and said salam to him. He asked me "Whether he was seen him." So I said, " Yes." So he said " Not to disclose this matter to anybody." During this discussion, I asked " Many of the pious persons used to keep their conditions in secret and what is reason in this matter.? " He said " If they disclosed a secret, then they will deprive in this matter and will not eligible for the secret. When if somebody will be told secret matter to any person and if he will disclose secrets to others, then secret

matters should not be disclosed to such persons." I said, " What is the matter that Khaja Abu Saeed Abul Khair told us many times invisible matters." He said " At that time pious persons when there will time of being under overpowering of fondness and due to intoxication they used to disclose these matters. But those who are perfect persons did not disclose any secret matter."

After that he said " The courage should be great and which should be suitable for secrets. The people of this type belong to the people of sahu (sobriety)." I asked him " Whether the status of persons of intoxication or people sahu (sobriety) whichever is greater.? He said " The people of sahu are having more status. "

The discussion about acceptance of prayer

On the Wednesday of the 14th Zilhaj month in the in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. The discussion about acceptance of the prayer was started. He said with his holy tongue that " The obedience and recitals which is accepted from the person of grace and due to its increase and for which there will be comfort available in this matter."

Afterward, he said " There are some recitals are there which I made for me as compulsory and some recitals I have got from my master. There will be very much comfortable in performing these two kinds of recitals and in which there is a difference between earth and the sky."

Afterward, the discussion about leaving off the power was started and it is meant by the power we

should not perform any work. With his holy tongue, he said: " It is better to become subject other than becoming of the ruler."

Afterward, he said " Sheikh Abu Saeed Abul Khair left the shrine building on Friday then he asked with his disciples the way which goes to the central mosque? And how to proceed there?." From the audience, one person said " This way goes. He asked him you have gone there so many times for performing the Friday prayer and you do not know the way." He said, " He knew, but he asked because he wants to become the subject of another person." Afterward, he was discussed leaving the native place and the love of the place.

The discussion of the obedience

On the Sunday of the 3rd Muharram month in the year 707 Hegira, the blessing to kiss the feet of the Sheikh was available to me. The discussion about obedience was started and he said " Obedience is compulsory and causative. The compulsory is such thing from which there will be a benefit which will reach to the personality of that person and these are prayer, fasting, recital and glorification. And belong the causative which will give benefits to others. Agreement and kindness and favour for the unrelated person, etc., are called causative and its rewards are very much. In the compulsory obedience, there is required manners which are must so that it must be accepted. But causative worship which is done in any way and which will be accepted and its reward will be available."

The Velayat (saintliness)

On the Thursday of the seventh Muharram month in the year 707 Hegira, the blessing of the kissing of the feet of the Sheikh was available to me. At that time, the discussion about Vilayat was started. He said Vilayat and Velayat both are available in the Sheikh Sahib. The Vilayat is that with which master should make his disciples as pious and teach them the rules of Tariqat (mystic way of life) and what is there in between him and in the creatures and it is called Velayat. But whatever is there with him and in between the creator and this is called Vilayat (saintliness) and this is a special love. And when the Sheikh will leave the world then he should not take Vilayat with him. In this connection, he said one event that there was one pious person and who sent his disciple to another pious person and he asked him what was happening in the last night.? He has sent message to him that "Sheikh Abu Saeed Abul Khair was died in the last month." Then that pious person was asked through his disciples, " To whom Vilayat (saintliness) was given on that night?" And he said, " He did not know and whatever I know in this matter, I told him." Afterwards, it was known that that Vilayat (saintliness) was given to Shams Arifin. Then he came to the door of Shams Arifin, then he told him before starting of a discussion that " There are many of Shams Arifin of Allah are there. So it is not known which Shams Arifin was given Vilayat." After this, he told another story about Sheikh Najibuddin Mutwakil who was the brother of Sheikh Fariduddin Ganj Shaker that when he went to see the teacher to get an education from him so the teacher asked him "Are you Najibuddin

Mutawakil?" He said " Yes." I am Najibuddin Mutakal and who will be Mutawakil (resigned to the will of God)? . Afterward, the teacher told him " Are you the brother of the Sheikh of Islam Fariduddin.? "He said "Yes in manifest he is but it is not known in innermost he is or not.?"

After some time the discussion about the favour of people of grace was started and those people who care about the right of the service. He said one Khaja Sahib of grace and a man of courage who was living and some time he used to send some money to Qazi Ain al-Qazat for an account of his personal expenses. One time Qazi Sahib asked something from another person for his personalized expenses. When that Khaja Sahib was heard for that matter so he was becoming angry and he was shown his anger on Qazi Sahib that why he was showing grace to another person. ? And why this wealth he will leave to the fate of others.? The Qazi wrote " Do not be sad and left this felicity for others so that other persons can get this wealth. You should not become such person who used to say " Oh: My Lord, You are kind to himself at this time and do not be kind to others and so you don't become like one among others who recited the following Persian couplet."

" Oh, Gardner if the falcon will attack the garden, then you and I will become an idol together and will fly by holding high."

Cap of Sheikh Usman Sewastani

On that day, my nephew (author of this book) was becoming his disciple and on that day, his brother Shamsuddin was shaving his head. And on

that day, Sheikh Jamal Duhata also became his disciple. And on that day Moulana Burhanuddin Gharib also shaved his head and Sheikh Usman Sewastani requested for cap and he got it and Shamsuddin got Qirqa (saintly dress). On that day, there was available too much rest.

On that day Sheikh Sahib told story of Sheikh Bedridden Ghaznavi that “ When he used to visit in the presence of Sheikh Sahib and then he used to put down his head.”

The invisible people

On the Wednesday on 6th Jamadal- Awwal month in the year 707 Hegira year, I came from the cantonment of Khizerabad and was blessed of kissing the feet of Sheikh Sahib. The discussion about the persons of the invisible was in progress that if a person has high courage as well as the ability and personality of obedience and endeavour then they take away such person with them. During this discussion he said one person was called Nasir, who used to live in Badayun village and from him I have heard that and who used to say “ His father was a man of reality and he was received calls and one night so he went outside and from inside, he was hearing voices of only salam alaikum and he was also heard from my father who was saying that he want to wish bye to the sons and the members of his house and they said there is no time. Afterward, we do not know where those people and my father went away.”

In this connection, he told one story of Sheikh Shabuddin Saharwardi who wrote in his book. Which he wrote that in our time one person was

there and his name is Qurani and in his house the persons of invisible used to gather there. So at the time of prayer, these creatures used to stand in line and one person who used to lead the prayer and the recitation is heard in a loud voice and all such things will be there but no person is not seen there but Qurani only can see them. Sheikh Suhabuddin said that once one vertebra was sent to me from one person among invisible persons through Qurani and that is still available to me. In this connection he said one more story that there was one person known as Ali and on his door they used to come every time and used, to say Assalam Alaikum Khaja Ali and some time he was heard this voice and one day they came to his house together and they said Assalam Alaikum so Khaja Sahib said "Oh: men you say only Salam Alaikum or sometime you are seen by me and after this he was not heard voices again. The compiler of the book told, "It may be possible that Khaja Ali was done mistake in this matter." So he said, "Yes indeed he was done cheerfulness so he was away from this grace." Afterward, he said the persons of invisible used to call and used to talk and when they used to visit and then they take the persons. At the end of this story, he said with his holy tongue, "In all such places and all comfort where they use to take the persons."

Saluk (mystic initiation)

On Monday on 19th of Jamadal-Awwal month in the year 707 Hegira, I was blessed of kissing the feet of the Sheikh and the discussion about Saluk (mystic initiation) was started and he said the follower (It means Salik (as a Salik (Arabic: سَلِكَ), a

Mureed is an initiate into the mystic philosophy of Sufism) of mystic initiation will be in search for perfection and afterward he said there will be one Salik and one Waqif and one Rajah.

Salik, Waqif and Rajah

Salik is one who only follow the way and Waqif is one who study Fiqh (Islamic law) and the compiler of the book told “ Is there will be Waqfa (interval) for Salik also there and he said “ Indeed, at the time when there will be a fault in obedience with Salik and so he will be stopped from the fondness of obedience and then there will be an available gap in this matter. If he knows soon in this matter, then do repentance so for this purpose he will become again Salik otherwise, he will be live in the same position. And there will the possibility of doubt that whether he will not get returned back.” There are seven kinds of these mistakes as follows.

1. Araz (decline)
2. Hijab (veil)
3. Tafasil (details)
4. Slab (seizure)
5. Mazid (more)
6. Tassaly (satisfaction)
7. Adawat (enmity)

He was given the details of the above kinds of mistakes as follows.

Suppose if there are two friends are there and who are lover and beloved of each other and both of them are in drown in the love. If there will be comfortable or revoke from the lover, which is not like by his friend so he will turn his head from him. So there will be Waqfa (interval) for the lover and it

is expedient for the lover to ask for pardon immediately. If he will do like this then his friend will be in the agreed condition and there will not be available the following things.

- 1.Kudrat (ill-will)
- 2.Araz (decline)

If the lover will insist for his mistake and if he will make no pardon then Araze (decline) will become Hijab (veil). And the beloved will not show her face to him. On this occasion, Khaja Sahib for giving an example by putting his sleeves on his holy face and he said in this way Hijab (veil) will be like that. At that time, it was expedient for the lover to do excuse and repentance. And if he will not do then Hijab (veil) will turn into Tagaful (separation). So first there will be Araz (decline) for not asking pardon which will be turned into Hijab (decline) and then gradually it will turn into Tagafal (separation). Still, if there will be no asking for a pardon then there will be an increase of Salb (seizure).It means the obedience and comfort of recitals etc., will be taken away from him. Still, if he will not do repentance and not do pardon then Salb (seizure) will become Salb Qadim (old seizure). It means before more seizure which was their condition of sincerity and comfort which was prevail with him and which will be taken from him. So if still there will be no repentance and pardon then old seizure will turn into satisfaction. Again in his heart, there will be satisfied in this matter. And there will no thinking. Then also, if there will not do pardon then there will be created enmity. It means love will turn into enmity.

Excellence by giving the food to eat

On the Monday 25th Jamadal Awwal month in the year 707 Hegira, blessings of kissing of feet of the Sheikh available to me. The discussion about giving food to eat was started and he told with his holy tongue that giving food to eat with the person is the best thing. In this connection he said “ The pious personality Khaja Sheikh Rukunuddin’s son Khaja Ali was captured in the battle of infidels and he brought in the court of Chen Giz Khan and one disciple of his family was there and he was surprised to see Khaja Ali in imprisoning and he began to think of his release from there. And he thought how will discuss this matter before Chen Giz Khan.? If he will say that he belongs to the pious family then he will not accept it and he did not know in this matter.? And if he says about his obedience and worship, then there will no effect there. At last, upon so much thinking he went to see Chen Giz Khan and he said there that his father was a pious personality and used to give food for eating with the people so he should be released. Chen Giz Khan said “ To whom he will give food for eating with the persons of his family or persons from outside family persons.?”. He said to him, “ Everybody will be given food for eating to his family members, but he thinks that person human being, one who will give food for eating with other people.” So he was given orders to release him immediately and to give him a robe of honour and asked pardon from him. Afterward, Khaja Sahib said, “ Giving food for eating for persons is liked in all religions.”

Danger, intention and action

Afterward, the discussion about the danger, Azmiat (intention) and the action was started and he said “ First, there is a danger it means the thing which will enter into the heart and afterward there will be intentions, it means there is an ambition for this and it will be there in the heart. And afterward, come action it means the determination will turn into action.” Upon this he said, “ Unless the people will not do action, accountability will not be the possible. But in the case of danger, the special people will do their Muwkaza (accountability). It is a must because in every matter we should approach towards Allah. As danger, Azmiat (intention) and action are all made by Allah. In every condition refuge of Allah should be searched.”

Afterward, he said, “ Sheikh Abu Saeed Abul Khair used to say that whichever idea came from his heart and from that idea he was faced blame upon him, whether he would not do such action.” So one time one true Darwish came to his shrine building so he was given respect to him. At the time of the breaking of the fast, he asked his daughter to bring water jug for him. The girl was brought and put the water jug before the Darwish with great respect and honour. Sheikh Abu Saeed liked the style of the respect of the girl and there was came thought in his heart that how will be such pious person whose this girl will become his wife.? When this idea came into his heart then has sent Hasan Mauzzan, who was serving in the shrine building to the bazaar to find out what is happening in the city. He came back from there and he said he heard such

thing which his ears could not able to bear it. The Sheikh told him "In bazaar one person was saying to another person that Sheikh Abu Saeed wants to marry his daughter." So the Sheikh laugh for this matter and he said so his accountability was done only for ideas when came into his mind. When Khaja Sahib told this story and at that time the compiler of this book told: " From this story, it is known that Sheikh Abu Saeed Abul Khair was a great pious personality of his time." He said "Indeed" and he was praised for me.

Then a discussion about firmness was started and he said " If any person repented from wine drinking, then his friends will be obstructed in this matter and every time and in the place where they drink and have pleasure and will call him there and try to give him drink and this thing will be possible then if there will be interest in his heart and if his heart will be clearer there from such attention than any of his friends will not obstruct him."

Afterward, he said " The person to whom people will say, sinner, then his heart will be inclined towards such bad deeds. When he will repent from it and clear it from his heart and then he will never remember it. So this firmness is a sign of repentance. It means the person who repents, if his firm on his repentance so he will not be called a sinner or false. But if he is inclined toward sins, then we do oppose and will discuss orally also about his sinfulness."

The Fakirs of Hyderia group

Afterward, the discussion about a group of Hydra Fakir (beggars) was started and he said " He

was a Turk and he was a person of rapture and Darwish. When Chen Giz Khan leaves and then infidels came towards India and he went towards his friends and told them to flee as they will become overpowering." When he was asked " How do you know in this matter.?" He told " They have brought one Darwish and they are themselves in his custody of that Darwish. I face wrestling with him and he defeated me. Now the reality of the situation is that they will be overpowering, so, for this reason, you should flee from here. Afterward, they hid in the cave and disappeared from the sight. The same result was happening as per his saying." Afterward, in connection with this story the compiler of this book told the bigger of a Hyderia group used to wear iron bracelets and collars in their hands and heads or did they following for this.? He said "Yes, but on them when there will be such condition will prevail in which they will hold two hot irons with their hands, they make some time iron collars and sometime bracelets and iron, which will become like wax in their hands and now this group will wear bracelets and collars and but now there is no such condition in them."

Afterward, the discussion started that this is the name of life and that Darwish should be engaged in the invocation of Haq (truth). After this, he said " There were one Darwish and his name was Amirak Gerami and one another Darwish went to visit him due to his fondness. In that pious person, there was a miracle to him that whatever he will see in the dream which will be happening and its interpretation of the dream will be same as

per his dream. When there was overflowing of fondness for him so he was started to visit him. During his journey, he was hearing in his dream that Amirak Gerami was dying. Upon waking up in the morning, he said, alas, he was covered so much distance to visit him, which was gone waste and no purpose at all and he was dying and now what to do in this matter. Go ahead and reach his place and visit his grave there. Upon reaching his place, he began asking about his grave. All of them said he is alive and complete well and you are asking about his grave. So that Darwishes surprised that how his dream was becoming false.? In short, he went to visit Amirak Gerami and said Salam to him." He replied, his salam and said: " Khaja your dream was true in reality because he was used to be always in the invocation of Allah and today he was engaged in some other thing so, for this reason, there was being proclaimed thus in the world that Amirak Gerami is dead."

The discussion of Fasting and rules of Darwishi (mysticism)

On the Thursday of the 13th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh and discussion about fasting was started. He told with his holy tongue that "There is a tradition that the last prophet of Allah used to keep three months of fasting. But it is not known which are those three months?" Afterwards, he said the rules are followed.

1. One third of the period of the year should be observed in keeping fasting, it means one should keep fasting for a period of four months. Afterward,

he said “ The rules of Darwish (mysticism) are that fasting for a period of one-third of the year is required and it means for a period of four months one should keep fasting. Those people also keep fasting for a period of three months and they observe fasting on tenth Muharram, 3rd Zil Hajj, 10th Muharram and on various days observed fasting and all of these fasting period will become one-third of the year.” Upon this, he said “ This kind of fasting is established as follows.”

1. Two days of fasting in one week on Monday and Thursday and in this way also become a period of one-third of the year.

Afterward discussion about **Saim Dahr** it means fasting of all days of the life was started. So he said the Prophet of Allah said, “ Min Saim Al Dahir Kul Sam Wal Aftar.” Its meaning and interpretation are as follows.

‘Those who observed fasting of all days of his life and who did not observe and not did breakfasting.’

And one more saying of the prophet of Allah is as follows.

“Min saim al-daher taziq aliah juhanam wa eqad yastain”. Its meaning and interpretation is as follows.

“ Those who observed fasting all days of their life, then there will be no effect of the fire of hell and will not affect of a reverse of fortune on that Sheikh.”

Afterward, Khaja Sahib said “ The person who observes fasting always then he will get into the habit of it so, for this reason, those who keep

fasting always then there will be no problem of fasting for them. So for this reason with this kind of fasting, there will be available more reward in which there will be difficult for the soul. This kind of fasting is called Dawoodi fasting in which one day of fasting is observed and breaking of fasting is done on the second day.”

Zuhr (afternoon) prayer

On Wednesday on 19th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. He said “After the prayer of Zuhr prayer, to pray for ten rakat with five salam and in those rakat recite last verses from Quran.”

The Al-Khizer Prayer

Afterward, he said “This prayer is called Salt Al-Khizer. Actually, this prayer belongs to Prophet Khizer (A.S.) and the person who perform this prayer always then he will meet Prophet Khizer (A.S.).”

The fixation of verses and Sunan prayers

Afterward, he said “Established verses in Sunah (prayers according to the practice of the prophet) prayers are as follows.”

In the morning prayer after verse ‘Fatah’ to recite verse ‘Alam Nashara’ and ‘Alarm Tarah’ and in Sunnah prayer of Zuhr from Sura ‘Qul Ya-Huhal Kafirun’ to Sura ‘Qul Wallahu Ahud’ and in second rakat ‘Ayat ul-Kursi’ and ‘Amna Rasul’ and in a Sunnah prayer of Asar (late afternoon) prayer to recite from ‘Eza Zulzelat’ to Sura ‘al-Takasar’ and in Sunnah prayer of Maghrib (sunset prayer) to recite verse ‘Kafirun’ and verse ‘Iqlas’ and in Esha

(night prayer) Sunnah prayer to recite 'Ayatul Kursi', 'Amana Rasul', 'Shahadu Allah, Qul Allahumma Mulk ul-Mulk' and in Witar prayer to recite 'Enna Anzalna', verse 'Kafirun' and 'Iqlas.'

Patience and death

On the Thursday of 27th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. The discussion about the patience was started, it means of the death of relatives then we should observe patience. And then which is a strange work really. And against those who observe weeping and crying with the name of the deceased which is not legal. In this connection, he said "Hippocrates had 20 sons and all of them were dying one day and it is probably due to falling down of the roof on them. When he came to know this news then there was no a little change in his nature. And in this connection." The Sheikh said: "When Majnu was informed that Laila was dying and upon this he said it to his shame that he was loved such a thing which is not eternal."

Pious men and women

Afterward, he said " On the night of Thursday and at that time one women pledge with him and she is from Indiat, and she was very virtuous women and about her Sheikh Fariduddin used to say that this woman is a man and she was born in the shape of a man." Afterward, he said " Darwish used to pray for them as women are poor and so respect should be given to pious women first and after that respect should be given to pious men. He used to remember first pious women and then he will remind pious men later." Upon this he said "

When in the jungle tiger will leave from his den and about him, nobody did not ask whether you are a male or are a female.? And it is a necessary thing, that whether man or woman, but they should become famous in power and piety." Afterward, he was reciting one couplet about pious persons.

The prayer of Riqab and prayer of Owaise of Qarni

On the Tuesday on the 13th Rajab month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. He asked me " Whether you have friendship and with whom." I told him " With your great friends and mentioned their names " and he told "To live in their service and he praises for me."

Afterward, he said this is told by Sheikh Abu Saeed Abul Khair that, " It is the practice of Mashaiq (learned persons) when they come to know about the condition of anybody then they will ask about the person which he has relation with him and from this they will able to know how he is?"

Then a discussion about the prayer of 'Lailat Riqab' was started and he said " It is plural of 'Ragbat' (inclination) and it means on this night there are many things in it." He said with his holy tongue " Which are available in it and one who perform it, then he will not die in that, year." Upon this, he said, " One person used to perform this prayer always and in the year he was dying, he did not perform this prayer and on the same day he was dying."

Upon this he said " About the prayer of hadrat Owaise of Qarni and this prayer is performed on

3rd, 4th, and 5th of Rajab month " and afterward, he told " It is also performed on 14th and 15th and as per another tradition, it is performed on 23rd, 24th and 25th and upon this he said about its excellence that " In it there is too much grace." In this connection, he told one story that " In the Mazi school there was one learned person Moulana Zainuddin and who was a very strange person. When he will be asked about any problem, then he will use to give a reply in a satisfactory manner and he used to talk in debate with great knowledge and when he was asked about his education, then he said that he didn't get any education and he did not become a disciple of anybody. When he was grown up once he was performing the prayer of Hadrat Owaise of Qarni and he prayed " Oh: My Lord, I was growing up and he did not learn anything so give me knowledge. So Allah opened for me the door of knowledge. Now I can give meaning and interpretation of any difficult problem smoothly."

The Prayer for long life

After this, he said " There is a prayer which is performed on the last days of the month of Rajab for longer life. In this connection he told the story that " This prayer used to be performed by Sheikh Bedridden Ghaznavi and upon this he said by Sheikh Ziauddin Panipati's son Rashid Nizamuddin he was heard that Sheikh Bedridden Ghaznavi was near at his death time and in that year he could not perform this prayer and he told now his age is finished so in the same year he was dead."

Kaaba's habitation and destruction

On Tuesday in the 30th Rajab month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time discussion about the habitation and the destruction of the Kaaba was in progress. He told with his holy tongue that "It will be happening two times and it will be demolished and the third time it will be taken away into the sky and it will be happening during the last days of the world and after this, the day of resurrection will be happening. When there will be near the day of resurrection the people will bring idols and put them in the Kaaba. And also Assinam tribal women will dance before those idols and at that time Kaaba will be taken away to the skies."

The obedience and worship

On the Wednesday on the 15th of Shaban month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and he was calling me to come near to him and he told me "To be engaged in obedience and in recitals and to study books of Mashaiq (learned persons) and do not live never idle "and he was given me cap and robe.

The reading of the Quran and staying up throughout the night in the mosque

On the Wednesday on the 25th Shaban month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and the discussion about the people who used to staying up throughout the night in the mosques, for the reading of the Quran, and make a halt there. I told him "If we stay in worship in the house," then he told "To read one part of the reading of the Quran is better in the house than finishing of the whole Quran in the mosque and

upon this he told the story about one person who used to stay and wake up in the night in the mosque of Damascus for hoping to become the Sheikh of Islam so, for this reason, he used to stay in the mosque in the night." Khaja Sahib wept and he said, " First to burn that Sheikh of Islam and afterward burns that shrine building and at last to burn that personality." Then he told "One story of a prophet who kept fasting for a period of 25 years but nobody knows in this matter and even that his family members did not know that he used to keep fasting. When he will reach to the house he will pretend that he was eating in the shop and if he will be in the shop then he will use to be pretending that he was eating in the house." Then he said "We should keep intention correct and pious. Because the mankind will watch the actions and Allah will look at the intentions. When there will be intentional, then a small deed will be enough." In this connection, he told "One story of the Damascus Central Mosque, which is having a huge trust so the post of the trustee (mutawalli) of that mosque and which position will be very strong like a second king there. Thus that if the king will need money, then he will take a loan from the trustee of the mosque. In short, one Derwish in greed of that trustee post was started obedience and worship in that mosque. As that person who well gets fame in the above matters will be given the post of the trustee of the above mosque. That person was engaging in the obedience there for longer periods, but nobody took his name on their tongues."

The good intention or bad

One night he ashamed for his worship of the show and he made promises to Allah that he will do worship for the sake of His willingness only and will not do worship for the greed and for the post of the trustee of the mosque. So he began worshiping Allah with good intention and sincerity and with those days he will call out for the post of trustee of the mosque, then he said " He was leaving his intent in this matter. I have desired very much for this job before, but I could not get it. But now I am ignoring it so I got the job. In short, he was continuing his worship for the sake of Allah and he did keep him away from the post of the trustee."

On the Friday of the 9th Ramadan month in the year 707 Hegira year, I sanctified to touch the feet of the Sheikh. Among the persons present in the meeting place, he told this story " There was one Derwish who was very pious and he was much interested in the service, of Darwish persons. With him, I said why he did not present in the service of Khaja Sahib ?. And he said once he went to see the Sheikh, with the intention to pledge to him and he was found cloth was spread there on which food items were there and the lights of torches were there. My faith was changed and then I went back from there." When Khaja Sahib heard this talk, then he addressed to the persons who were present there and he said " When they have seen here a piece of cloth spread on ground for serving dishes on meals and torches were there and afterward upon smiling, he said as there was no wealth of pledge was not written in his fate so it was looking for him like that." The compiler of the book said, "

If there will be a piece of cloth spread on the ground for serving dishes on meals and torches then faith should not affect." He said, " Some of the people's faith will be affected due to small matter."

The caring of the orders of the master (Peer)

After some time the discussion about the caring of the orders of the master was started, then he said once Shaikh of Islam Hazrat Sheikh Fariduddin was raising his hands in prayer and he said " Is there any person who can remember this." I inquired " What's his purpose in this matter that I should remember it.? I said in his service " If I will recite one time than I can remember it." He said, " To recite." When I read, then he has corrected vowel points and asked me to read like that so I read like that. Although I read as per like that in which there were meanings in it. In short, that supplication was memorized by me. I told him that the supplication was memorized by me. He asked me to recite. I have read as per his order and as per vowel points. When I left from there, then Maulana Bedridden Ishaque told me that you have done well to read this Arabic as the Sheikh had directed. I reply, " If the founder of this branch of knowledge and other who were experts in its principles were being to come and tell me ' Arabic is not being read the way you read it, I will still read it as per the Sheikh had directed." Moulana Bederuddin was pleased with this respect for the Shaikh Sahib which have shown to me and he said " Nobody should be not be found in any of the rest of us. That you have recited as per vowel points which were shown by the master."

Upon this the discussion about the rules of service of the master was started and he said " He heard with holy tongue of Shaikh of Islam Fariduddin that I have done one boldness in my whole life with my master who was Qutub (highest cadre in spiritual pivot at axis) of the world and well known as Sheikh Bakhtiar Kaki and once from him I sought permission for loneliness of retire forty days in to mystic seclusion in the aloneness of the house and the Qutub Alam Hazrat Bakthair Kaki said " There is no need of it and from which there will be fame and our masters did not do like that so for fame it should not be done like that." Upon this Khaja Sahib was becoming silent. So in this matter, I was regretting it in my whole period of life and done regret in this matter that why I have asked for this matter and which was against his order. When this story was finished, then Khaja Sahib told I have also done boldness without intention in the service of my Sheikh Sahib that one day the manuscript of Awaf was in his service and from which he tells benefits as it was written with small hand writing so there were some wrong words were there in so he used to stop reading for a while. I have seen another manuscript with Sheikh Najibuddin Mutawakil so I remembered it and I told him there is a correct manuscript of the book with the Sheikh Najibuddin Mutawakil. So this matter was felt by him unpleasant and after some time, he told whether there is no ability in him to correct the wrong manuscript and he repeated these words two times. First, I did not think in this matter that these worlds are told by him in my favour, so, then I stood and put my head without the cover on the feet of

the Sheikh and said no it was not never such in his meaning in his heart. So I regret with him too much, but there were affects of unpleasantness were found. When I stood from there, then I could not understand what to do.? So I was in too much grief for this reason so while weeping in varying condition and with surprise went outside and went near one well and want to put down myself there then I thought again that suppose if will die there, then there will be blame on some other person and in thinking I was reached in the jungle area and Allah knows what my condition was there.? In short, I have a friendship with the son of Sheikh Shabuddin and I have informed him my condition in this matter and he went into the presence of the Sheikh and he was explaining my condition well to him and he sent Sheikh Mohammed to call me. When I reached there and I put my head on the feet of the Sheikh so he was becoming happy with me. On the next day, he called me and treated me with too much favour and affection and he said all was done by him for a perfection of my condition. On that day I have heard with his tongue that the master is decorator of the disciple and he was awarded me special dress.

The power for endeavours

On the Wednesday on 23rd of Ramadan month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh and at that time the discussion about the endeavours was started. He said “ When the people will start obeying, then indeed it will become unpleasant to the soul. When he will do with the truth, he will get divine help

from Allah. And then that work will become easy. Everything will seem difficult in the beginning, but then there will be available divine help from Allah. So that work will become easy. Every work will become difficult in the beginning and when the man will do, then it will become easy. Upon this, he told this story that "Sheikh Najibuddin Mutawakil want to write book **Jamia Hikayat** many times, but due to poor livelihood condition it was difficult. And the expenses of the copyist and the volume will be paid with much difficulty. If there will be copyist then he will not get expenses for him and if expenses will be available then paper and other things will not be there. In short, one day, one copyist whose name Hameed came to see him and Sheikh Sahib told him he has long desired to write a book of **Jamia Hikayat** and which was not done by any way. Hameed asked, "Is something is available?". He said, "One Dirham is there." Hameed purchase paper of one Dirham and started copying work and still he was not able to write, then he got money from a number of victories and the paper cost of the second part and copying expenses were paid with that amount. After this, there was reached amounts from victories continuously and soon the book was becoming ready. There is a result, from this is that when any work will start, then it will be finished with the help of Allah and it will reach to its final phase."

Afterward, he said "The details about the qualities of Sheikh Najiuddin Mutawakil that one day he was sitting in his service and on that day I was on my holiday and I have asked to pray for me

so that I can become Qazi (judge) but he was becoming silent so I asked him for the second time may he did not hear but he still became silent. So I have asked him for the third time, then he said do not become Qazi but do any other work. So he may be so upset with this post and for this reason, he did not pray for this post.”

The forgiveness and repentance

Afterward, the discussion about the forgiveness and repentance was started and he said “ In the saying (Hadith) of the prophet it is mentioned that if any man having one Dirham in his wallet and when he wants to take it out, but it will not come out from inside and so he thought that it was falling somewhere so he will become unhappy indeed and Allah will give him another Dirham. There is a Hadith (saying of the prophet of Allah) about such person who has only Dirham with him. But if he has many Dirhams with him and one Dirham will lose, then he will not become unhappy in this matter. But if one who has one Dirham only and which will be lost, then he will become unhappy and Allah will give him one Dirham. The meaning of this revelation was explained on that day. And on that day, he was awarded me saintly dress and special slippers to me.”

To advise to hold one door

On the Wednesday on the 10th Muharram month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time he was sitting on the roof of the house and there was lying one ladder there. When I paid respect to him, then he said to me to sit near that ladder. So I sat there.

Due to the flow of the wind the door was opening and closing there. I was holding the window in my hand so that it could not open it. Upon seeing me holding on it for the period of some time, he said: "Why did you not leave it.?" So I have paid, respect to him and said: " I am holding it." So he smiled and said, " This door you have caught in your hand so hold it with strength."

Afterward, he said " To hold door only. Bahauddin Zikeraia used to say all doors should not belong to all persons and he should hold one door only and he should hold it with strength."

After this, he said "One mad person was standing at the door at the morning time. When the door was opened, then the people come out from there and some persons went to the right side and some others went towards the left side and some persons followed the straight way. Upon seeing this, the mad person told " They are following problem and opposite way so they could not able to reach anywhere. If all of them follow the only one way, then they can reach to their destination indeed."

The benefits of eating less

After some time, he said " About eating less and its benefits and the defects of more eating, so the discussion was started. He said " When once the stomach is full then one should not eat more. But it is legal for two persons and one among is that person in whose house guest is there so for them, he can eat with them some more food and the other person one who keeping fasting and he thinks that at the time of pre-dawn meal he could not get

anything. And if then if he can eat more food which is legal."

The supplication of Masura to be free from calamity

Afterward, the discussion about the supplication of Masura was started and he said " If any person is facing any grief and which is not able to cure-able in any way, then on Friday from time of the Aser (late afternoon) prayer till the sunset time he should not do any work and he should recite only three names which are as follows."

1. Ya Allah
2. Ya Rahaman
3. Ya Raheem

So for the reason of the above reciting he will be indeed free from that calamity.

On the Saturday 28th Shawwal month in the year 707 Hegira, the compiler of the book was sanctified to touch the feet of the Sheikh and he told him about the compilation of his advises and discourses in the book. At that time was good and there was a comfort in the loneliness. I paid respect and asked his permission to say something. " He said, " Say." I told him a period of one year was passed away in which he is present in his presence and used to hear whatever benefits, whether there are advice and discourses or stories of the learned persons for the incitement and obedience. All of these instructions he was written so that I will adopt it in my life and so that it should become as my constitution of the circumstance and code of action and all of these advises and discourses which

I have recorded as per my knowledge because I was heard with your holy tongue number of times in his assemblies which are about the sayings of the learned persons and instructions and insinuations which are related about Mysticism. So we should read those advises. So there is no collection for me than his sayings which are granting of life and better for me. For this whatever I have heard of your tongue all were recorded by me. Till now I did not disclose and I was waiting for your standing orders in this matter." When Khaja Sahib heard my request, then he said " When he became the disciple of Sheikh Fariduddin, then I was determined that whatever I will hear with his tongue which I will record. The first day when I was sanctified the feet of the Sheikh and at that time I heard one couplet of Persian poetry and its meaning and interpretation is as follows."

"Due to the fear of the separation the heart was becoming like grilled mince due to burn and for the reason of overflow of fondness so there is a disturbance in the life."

Afterward, I want to show my sanctity of touching, of feet of the Sheikh in his service. But due to his fear so I told only this that there is overpowering over him to touch the feet of the Sheikh. When Sheikh Sahib was seen some fear in me then he told that on every new person who will enter there will be fear of him. In short on that day the Sheikh told whatever he was hearing from his Sheikh he was recorded. When I came back to the residence and kept the book closed there. Afterward, whatever he used here to hear from the

Sheikh, then he was recording his sayings. At last, I have informed in this matter to the Sheikh. Whenever he used to say his story or revelation, then he will use to ask whether I am present or not.? Even though if I will be absent, then he will ask whether I am present or not there.? When I presented after my absence, then at that time he used to repeat the benefits which he used to say in my absence. When I will come back there, then he will say again the benefits.”

Afterward Khaja Sahib told “ He was seen one miracle that in those days one person was giving him white papers from which I have made one book on which I have recorded the benefits told by the Sheikh on this I was writing “Subhan Allah Wal Hamadulilah Wale HoLa Allah Wo Akbar WA la Qquwata Illbilla Aliulazim.” Under which I was began writing the benefits told by the Shaikh. Till now I have that collection of the book. Afterward, he said to the compiler of the book to bring papers and I said “ Yes” I brought the papers in his service. He told me to show the papers, then I showed him six papers and he read the papers and praised for me that I have written well. At one or two places I kept the pages blank so he asked why he was left there blank spaces.? So I told him that I could not remember the remaining words at those places so he was completed those words and such was his kindness as well as concern and help.”

Allah's mercy and excellence

Afterward, he said about the mercy and excellence of Allah and in this connection he said “Against the thought of the creatures there are

skills of Allah. Then he told this story, that one caliph of Baghdad who was imprisoned one young man so his mother approached the caliph and she made lamentation there and requested him to release her son. The caliph told her "He was given his order to imprison him for always and till the sons of the caliphs will remain in the world till then your son will be imprisoned". And upon hearing this the old woman wept and there came tearing in her eyes and she looked at the sky and she said: " The caliph was given his order and now what is Your command in this matter?" When the caliph heard this then his heart shown compassion and he was given orders to release the boy and he was awarded him one costly horse to him so that he should make one trip into the Baghdad city and on the horse with an announcement to the beat of the drum that as per thought of caliph this is the mercy of Allah on this boy.

Regarding generosity and ability of the disciple

Afterward about the salvation and the ability of the disciple, the discussion was started, then he told with his holy tongue that there was one disciple with the Sheikh of Islam Khaja Fariuddin and his name was Yousuf and he was telling in the service of his master that he has been in his service for 30 years and he is favouring everybody but he should favour him more than others. The Sheikh told him, " There is no fault from his side, but it is required in your ability and qualification. If there is your ability and qualification will be there then I will do something. If it was not given by Allah, then

what he will do?" So the disciple said like that. During that time, the Sheikh looked at one small boy and he told him to bring one brick from a heap of bricks and he brought one best brick. Then he asked Yousuf to bring one brick for him. Then he brought half brick, which in the broken condition. So the Sheikh told "What he will do in this matter.? Whether he did this work.? As your fate is like this. So he did not do anything and there is no fault of him in this matter."

Sheikh Usman Khairabadi

On the Thursday on the 8th Shawwal month in the year 707 Hegira year, I sanctified to touch the feet of the Sheikh. The discussion about Sheikh Usman Khairabadi was started. He said, "He was a great pious person of his time and he was prepared one book of Tafsir (exegesis) of the Quran." Afterward, he said, "He was used to living in Ghazni and he was used to cook vegetables of turnip and sugar-beet and used to sell." After some time, he said, "If any person will give him a spurious coin, then he will sell the whatever he will cook." He used to accept deliberately the false coins like that he did not able to distinguish between genuine or spurious coins. Many persons used to bring spurious coins and exchange with genuine coins and from him purchases his food. At the time when was dying, then he looked at the sky and he said "Oh My Lord, You know well that the people used to give me spurious coins and which he was used to accepting those coins and he never returns those coins from him. If there is any spurious obedience with me then a do favour to him

due to your kindness and excellent."

Afterward, he said "One time one Darwish, who was a person of status and who was demanding food from the cauldron, then when Sheikh Usman put the spoon in the cauldron and he took out as he finds un-bore pearls and pearls were there in the spoon. So that Darwish told him "What he will do with these pearls. ?" So he put again spoon and then he finds gold. And Darwish told him " These are stones and cancers. So he cannot take such things which he can eat. So he put the spoon third time in a cauldron and he finds this time cooked vegetables and which he was taken out from the cauldron. When Darwish saw all these things, then he said he should not live here and in those days he was dying there."

Upon this, he said "When Darwish will cause of these things, then he could not live. Afterward, he told with his holy tongue that whatever the pious persons used to reveal due to their condition of intoxication as they belong to persons of the intoxication and against this the prophets are people of Sahu (sobriety). Hakim Sanai says "Intoxication is called that thing in which, if he reveals any skill so, there should be no delay in this matter. Upon this he said "For men of revelation and miracles are in the place of the veil and the work of constancy is love."

Different issues

On the Monday on 23rd of Ziqad month in the year 707 Hegira, I was sanctified to touch the feet

of the Sheikh. Upon coming to one person, Khaja Sahib told him " To whom your, ancestors have pledged?, and what is their master's name.?" And he replied, " They were disciples of Sheikh Jalaluddin Tabrazi." Khaja Sahib told that Sheikh Jalauddin used to make his disciples very few persons. At that time, Qazi Hamiduddin and Moulana Burhanuddin Gharib were present at the meeting place and they said, " Upon such pious and Sheikh he did not make many persons his disciples.?" Khaja Sahib said " Whether he makes disciple or not, but there will be no difference in his piousness and greatness of the Sheikh. And its example is like that there are two persons are there in both of them there are essence and power to bring into existence and with one there will be born sons and at another person there will be no born sons and from this it is not necessary for him and there will make no difference about his male sex. And but it was very less seen in this matter and prophets have passed such like persons. So on the day of judgment one prophet will come there with his nation and some will have less and some will have more with him. One prophet will come there with only one person with him and from this it is not necessary that there is a fault in his prophet-hood. And in this same way understand about master and disciple."

Sama (ecstasy) and Wajad (rapture)

On Sunday on the 29th Zil Quad, in the year 707 Hegira, I was sanctified to touch with the feet of the Sheikh. At the time of Sama meeting there will be a rapture and for this matter, the discussion was

started. He said there are 99 names are there and in them "Alwajid al-Majid" is included in it. The meaning of "Wajid" is the giver and upon this he said "Wajid" came from the word "Wjad" and it means the forgiver like "Shakur" and its meaning is thanksgiving persons and in the names of Allah its meaning is available as who accepts thanks and, in the same way, Wajid's meaning is the giver of Wajd (rapture).

Afterward, the discussion about Sheikh Shabuddin Saherwardi was stated that he did not use to hear Sama. He told with a holy tongue that "Sheikh Najamuddin Kubra used to say that more and more grace was given to Sheikh Shahabuddin but he was not given any taste of the Sama (ecstasy) to him." After this, the discussion of engrossment of the endeavours of Sheikh Shabuddin was started. Then he said "One day Sheikh Ouhd Kirmani came to visit Sheikh Shabuddin then at that time Sheikh was folded his prayer carpet and kept it under his knees. This thing is the very great mark of respect for learned person. In short, when the night was started so Sheikh Ouhd Kirmani demanded Sama so Sheikh Shabuddin called Qawwals (choristers) and have arranged Sama (ecstasy) meeting and he himself went on the corner side and he himself was engaged in obedience and in the invocation of Allah. Sheikh Ohud and other persons were engaged in the night in the Sama meeting. When at the time of daybreak the servant of shrine told in the service of Sheikh Shahabuddin as there was Sama meeting in the night so there should provide

food to all persons. So Shaikh asked him whether Sama was held on the last night.? The servant told him “Indeed and he told him he was not known in this matter.”

Afterward, Khaja Sahib said “From this it is known Shaikh Shuhabuddin’s amazement was such that he was very much engaged in the invocation of Allah and that there could not be overwhelming of Sama upon him. When there will be a stop of Sama meeting, then Sheikh Sahib heard Quran. Sheikh Shahabuddin, so he could not hear the Sama despite its overwhelming of it there and he could not hear completely. From this, it can imagine that he was engaged in the invocation of Allah.”

After this then the discussion about the graves (cemetery) of the Suhader was started. So he said “There were buried many pious people. Upon this, he was asked “Whether I have seen the cemetery of Suhader? ”.So I said “Yes”, I have seen it and have visited the grave of Shaikh Hussain Ranjani and Ali Huejeri and both of them were disciples of one master. And he was Qutub (highest cadre in the spiritual pivot at axis) of his time. Ali Ranjani was lived in Suhader for a long period. After some time, their master told Khaja Ali Hujeri to go and reside in the Suhader. And Ali Hujeri told him that Hussain Ranjani is there. He told him “To go.” So Ali Hujeri went to Suhader as per his order and he was reached there in the night time. In the next morning, the funeral of Sheikh Hussain was taken toward the cemetery.

Afterward, the discussion about the poem was started. He told “Mashaiq (learned persons) were

written many best poems. For example, Ehud Kirmani, Sheikh Abu Saeed Abul Khair and other pious persons and among them well known are Sheikh Saifuddin Bakharzi and who was memorized all knowledge. Once the disciples told him in his service that “ Every person was written one or another book so why he did not write.” Then he said, “ Think his every line of his poetry as a book and with that, he told to the compiler of the book to perform Ishraq (mid morning) prayer as follows.”

“ In the first rakat after Surah Fateha to recite Ayat al- Kursi up to Khalidoon. And in the second rakat from Amana Rasool recite it completely and from Allahu Noor Samawat to Alaihim. Upon this perform two rakat of prayer and prayer of Istaqara (prayer for dream serving as augury).

In the first rakat after Surah Fateha to recite Sura Falaq and in the second rakat Wan Nas.”

Afterward, he said “ About prayer of Istaqara (prayer for dream serving as augury) as follows. In the first rakat after Sura Fateha to recite Sura Kafiroon and in the second rakat after Surah Fateha to recite Sura Iqlas and after this two rakat of Dogana (supererogatory prayers) and supplication. He said about two rakat of prayer more, I will give you details. On the day when Sheikh of Islam Khaja Fariduddin given me the order to perform six rakat of prayer, of Ishraq (mid-morning prayer) and he said he will inform him some more details.”

Rules of the meeting place

On the Thursday on the 11th of Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet

of the Sheikh and at that time of discussion of about the rules of the meeting place was in progress. Then he said " The name of rules is that when one who will enter into the meeting place and if he will find the empty place then he should occupy that place and sit there. At the time of visiting in the service of the master then leave thinking to sit upper or lower side, but sit in the place where ever you will find it because it's the place which belongs to the common person in the meeting place."

Afterward, he said "Once the prophet of Allah was sitting at a place and his companions were sitting around him in a circle. At that time, three persons came there. One person among them, he was finding a place in the circle and he sat there. The second person was not getting placed in the circle. He sat at the back side and the third person returned back from there. After some time, the prophet of Allah said, " At this time Angel Gabriel came there and he informed me that Allah says the person who sat in the between the circle to whom He was taken him in his custody. And who sat behind from others, so He is ashamed of him and on the Day of Judgment, We will not disgrace him and the person who left from there and he is away from Our mercy."

Afterward, Khaja Sahib said " The rule is the name of that thing when one who will come in the meeting place, then he should sit at the place where ever he finds it. And if he will not find a place in the meeting then he should move toward backside, but he should not sit in the between the person because one who sit in the between being

cursed person."

The reading of the Quran

On the Sunday on the 21th Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time discussion about the reading of the Quran was started. And he was told with his holy tongue that " If the reader will find pleasure and comfort in any verse then he should read it many times. Upon this, he said " The condition of reading of the Quran and Sama (ecstasy) meeting and from which there will be available felicitated and there are three kinds of it and which are as follows."

1. Anwar (lights)
2. Ahwal (condition)
3. Isar (effects)

And these three are sent down from the angelic world and the world of heaven and these three are falling down in places on the souls, hearts and limbs and the Anwar (lights) are falling down from the angelic world on the souls, Ahwal (condition) from the world of heaven and will fall on the hearts and Isar (effects) are falling down on limbs from angelic world. And in the first condition in Sama meeting it will prevail from the angelic world on the souls and afterward, whatever which is prevailing in the heart and it is called Ahwal (condition). And which is prevail from the world of heaven in the hearts and after it, there will action and movement and lamentation will be shown and it is called Isar (effects) and which will be prevailed

on limbs from the world of angels."

Afterward, for some time the discussion was started about Tasadaq (charity) and he said "If there will be five conditions in Sadqa (charity) then it is accepted. And from it, two are before giving away of charity and two at the time of giving of charity and one will be there after it. The two conditions before giving away are that whatever one who will give and which should be from legal income and which should be given to any pious person and who should not be used in the bad deed. The two conditions at the time of giving away are that first it should be given with humility and happily and joyously and secondly, it should be given secretly. And the condition after it is whatever he will give then he should not bring it on his tongue and forget it."

The difference between Sadqa and Sudqa

Afterward, he said "There is Sadqa (charity) and another is Sudqa and Sadqa its meaning is charity and now left Sudqa and which is in the liability of dower and the meaning of both of them demand of Sidiq Muhabat (true love) so, with whom you want to marry, then one should love her truly so, he will bring in between liability of dower and which is given in the way of Haq (truth) and from which there will be found the love of Allah and its name is called Sidaq Mohabbat (true love) and from its name was given as Sadqa (charity).

Afterward, he said Hazrat Abu Baker (R.A.) brought one time 40,000 Dinars in the presence of the prophet of Allah. The prophet asked him "Whether he kept anything for his family

members." He said that " Allah and his prophet is enough for them." Afterward, Hadrat Umer Bin Qattab (R.A.) came there and he brought half of the amount than Hadrat Abu Baker Siddiq (R.A.). The prophet asked him "Whether he kept anything for his family members." He said " He was kept half amount for them." Afterward, the prophet was given orders for the things brought by them.

Afterward, he told a story about Hadrat Abu Baker Siddiq (R.A.) that "On the day when he brought 40,000 Dinars into the presence of the prophet and on that day he wore the dress of rag with a stick with nails on it. At that time, Gabriel came in the presence of the prophet in the rag dress with tagged with nails so the prophet asked him "What is this dress.?" Gabriel told him, " Oh : prophet there is a command for all angels to wear this dress by following of Hadrat Abu Baker Siddiq (R.A.) and on it stick nails."

The truth

From there the discussion about the truth was started and he said " One person had 55 Dinars with him and he thought in his heart that he should visit Kaaba. And to give this amount to the custodian and persons living there and with this intention, he left on his journey. During the journey period he finds one imposter and who was taken out his sword. So that person was taken out a bag of money and he was thrown out before him and he told him why he is killing him and take this bag of 55 Dinars and impostor took the money bag and he has given him back 55 Dinars to him and told him "Your truth was cool down his grave."

Tasadaq

Afterward, he told the story of about Tasadaq (charity) that “Once Hadrat Umar bin Qattab was given away one horse to one person as a free gift. And that horse became weak with that person so he wants to purchase back at a cost the horse from him and when he was told this in the service the prophet then he prohibited him and told him not to take back or purchase that thing if we get it for one Dirham.”

The excellence of provision of food

Afterward, the discussion about the provision of food was started and he said “ One pious said the provision of food of one Dirham to the friends is better than charity of 20 Dirhams. And in this connection, he told one story that “ One Darwish came to see the governor of Bukhara and he said that he has some work to the king of the city so he should make his recommendation there. So he asked with him what is his, right? That he should make a recommendation to him. Or whether I have any right upon him.? He said, “ One time you have cooked food and I have eaten food while sitting on your piece of cloth spread for serving dishes on meals and this is my right over you.” When he was hard then he went to see the king and he did the work of that person.”

The dealings of buying and selling

Afterward, he said about the affairs of indigent persons and their dealings of buying and selling. And in this connection, he said “ Sheikh Bedridden Ishaq was given him chequered carpet to one

person and ask him to go bazaar and sell it there and told him to sell away on the system of Darwishi (Mysticism)." That person asked what is this.? He said to get the money, whatever you will available from there. "

Ibrahim bin Adham

On Monday on 29th Zil Hajj in the 780 Hegira, I was sanctified to touch the feet of the Sheikh and the discussion about the qualities and the status about Ibrahim bin Adham was started. He said "He was living for a period of nine years in one cave and in that cave there was spring was there. He was used to living there and used to worship of Allah there. One night there was very much cold was there and due to his reason, there was fear of death due to heavy coldness. In the darkness of the night he got one dress from there and due to the wearing of it, he was becoming warm in the cave. During the day break, he was thrown away the dress and upon watching it carefully, he was seen, it was a big python and it was not dress and which was opened his eyes and while spreading his hood it was moved there. So he was surprised in this matter. And at that time, he has heard a divine call in which he was heard "Najinak Min Al-talf bill-talf." And its meaning and interpretation are that " We have saved you from your killer through your killer." The cold and snake were going to kill him, but We were saved from cold through snake."

The miracles of the pious persons

Afterward, he said " One Darwesh was fallen into the well and there was not available rope there from which he can come out from there. So he

determined to die there. At that time, he was seen that one rope came hanging from the upper side of the well. So he thought it was the source of his salvation. And he caught it and he came out of the well. And he finds there that one tiger was hanging in the well and he has heard a divine call in which it was told. "Najinak min al-talf bill-talf."

From the discussion here about the miracles of the pious person started and he said "There was a veiled pious person. And one claimant came there and he sat near him. And he wanted to check him and he thought in his heart that the eyes are blind in the manifest and it is expedient that it may be different in the sight of his innermost. So he addresses veiled pious person and said what is the sign of Vilayat (saintliness) ? and during this time one bee came there and sat on his nose. So that man flew it three times, but the bee came there and sat on his nose again. During this time, that person asked again what is the sign of the saintliness?. He said one sign of it is that on pious person bees will not sit. Then the discussion about caring of the loaf was started and he said one young person became a disciple of Ibrahim bin Adham and who used to eat very much food. So Ibrahim bin Adham was surprised about his obedience and worship. So he scolded his soul that this young man who was becoming his disciple will do so much obedience, but you are not caring about this matter. Afterward, he came to know from the light of innermost that all this work belongs to Satan. Because that young man who used to eat doubtful loafs so Satan will do with him such obedience from him. When he comes

to the details so he told the young man to eat the food from where he is eating his food. The young man starts eating food from the source of selling wood, then the overwhelming of the false worship was no more on him and he started little worship till that even he could perform the obligatory prayer with difficulty. And the work of the young was completed and he came in the straight way of the guidance."

The benefits of endeavours

Afterward, Khaja Sahib said " This secret is a facility of all secrets and which he was manifested. And Sheikh should do this work. Upon this, he told about obedience, if it will be less but in it, there should be more truth."

Then the discussion about the benefits of endeavours was started and he said " Sheikh Shujahuddin Kirmani did not sleep for a period of 40 years. After 40 years he has seen Allah in his dream and upon this wherever he goes, he used to take with him his sleeping clothes and he used to sleep there and so that he could see again that wealth. One day he heard that wealth was possible him due to his wakefulness of 40 years."

Accumulation and Expenditure

Afterward, he said "About the accumulation and expenses of the wealth of the world and he said the thing is described by two methods. First, is there will be accountability of legal earnings.? And there will be punished for the earning which was obtained from illegal sources. So there will be accountability for this type of earning. And there

will be punishment for this reason. The other is that there will be punishment for legal and illegal earnings. Which is because under the sun of judgment day under which there will be standing and he will be asked from where you have got and where you have spent it.?

Afterward, he said some says it is saying of Hadrat Ali Ben Ali Talib (R.A.)

“ Halaha his WA home ezab WA Shaba thaha equip.”

And its meaning and interpretation is that there will be accountability of illegal wealth of the world. And there will be the punishment of illegal wealth and properties and also there will be a warning and punishment for the doubtful earnings.

The acceptance of gold and silver

Afterward, the discussion about gold and silver was started. He said “Some learned persons did not accept gold and silver.” He said “ There are conditions to take and use of it so one who will take it with truth and in this matter. He said If any person will give it that person by thinking that he belongs to Alwai (belongs to the sons of the prophet) but he does not belong to Alawi so then taking gold and silver in that condition is becoming illegal.”

Afterward, in this connection the discussion was started that “Any man should not take anything from anybody and also he should not think that it is better if any person will give him something. If he will get anything without demand and thinking, then it is legal for him. ”

During this period, he told one story that “One pious person used to say he did not beg anything from anybody. Or he did not have the greed of anything. Yes, if anybody will give something, then he used to take it away and whether the person may be Satan. Khaja Saheb smiled and he said what is this pious said and its meaning is that the person who give me something and from which he did not know what is that thing and where he brought it. Because he did not ask for it.”

Afterward, the discussion about the prophets was started and he said “ For every prophet was given the option of staying more time at the time of death. If any prophet does not want to stay, then come towards Allah. When at the time of leaving of the prophet came then the woman of the paradise thought in her mind that the prophet knows in this matter. So see it whether he wants to stay with his companions for some more period of time in the world. When this thought came into her mind, then she saw at the prophet then the prophet told with his holy tongue which is as follows.”

“ Ma Nabian al-Siddiqin Wal-Shuda Wa Salihin.”

All these benefits which are recorded in this book from the beginning of the month of Shaban in the year 707 Hegira to end of Zil Hajj in the year 788 Hegira and the above period are counted one year and five months and if Allah wills then he will be recording more benefits.

The End.

Fawad al-Fawad Part Two



Mausoleum of Hadhrat Khaja Nizamuddin
Auliya in Delhi

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These pages of lofty and profitable high advise belongs to Khaja Sahib of right and straight path and who is the Qutub (highest cadre in spiritual pivot at axis) of Qutub of the world and seal of the Mashaiq (learned) persons in the world and who is called Sheikh Nizamuddin who is leader of truth and Shariah (Islamic law) and religion and may Allah give him longer life so that Muslims will get benefits from his personality. And the advises and discourse which heard with his holy tongue were collected by me and I have written such things before. And its name was given Fawad al-Fawad, I hope that if Allah wills the readers of this collection will get tranquility of the both worlds.

The visit of the master

On the Sunday on the 2nd Shawwal in the year 709 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the leaving of the relation of the creatures was started and he said with his holy tongue that " He was used to sitting in his youth period with the people but there will desire in his heart when this will be over. As a matter of fact, those people belonged to education and who were used to busy in the invocation of Allah. Even though at the time of discussion, there will be hatred with them. So I told them many times I will not live in them and he is there as a guest with them for some period of time. " The compiler of the book asked him whether he used to say

before he was becoming the disciple of Sheikh Fariduddin Ganj Shaker." He said "Yes."

On the Monday of the tenth of Zil Hajj month in the 709 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion started with the visit of Sheikh during his lifetime and after his death. He said, " He, was visiting his master three times during his life and six times upon his death and it is mentioned that he was visiting his master during his life times ten or fifteen times."

Afterward, he said " Sheikh Jamaluddin visited from Hansi for seven times and he said Sheikh Najibuddin Mutawakil when he was visiting the first time, then at the time of leaving, he was requested to pray for him so that he can visit him like this again and sanctified to touch the feet of the Sheikh. Then Sheikh told him that "There are no needs for it and you will visit him a number of many times. So he visited him afterward 18 times. At that time of leaving 18th times again he requested him in this matter, but he was becoming silent and did not reply him. So Sheikh Najibuddin thought he did not hear him. So he said again in this matter, but he became silent. And he left from there. Afterwards, he did not get a chance to visit him."

Sheikh Bahauddin Zakaria and Sheikh Shabuddin

Afterward, the discussion about Bahauddin Zakaria was started and he said "When Sheikh Bahauddin Zakaria was a disciple of the leader of Sheikhs, Suhabuddin Suherwardi and he did not stay with him for not more than 17 days. On the 17th day, Sheikh Shahabuddin was granted many

graces to him. When Sheikh Bahauddin Zakaria came to India and again he was wanting to visit his Sheikh and when he was starting a journey, then he was met Sheikh Jalaluddin Tabrizi and he asked him to return back and told him there is the order of the Sheikh that you should return back."

Afterward, he said about his piousness that " He was obtained the graces in 17 days and which could not be available to his other friends even with many years of time. Due to this reason, old disciples of the Sheikh were angered in this matter. They said we have done many years of endeavours, but they could not get nothing. And one Indian came and took away the Sheikdom. When Sheikh heard this and he said: "You bring wet wood so how it will give fire and he brought dry wood and he was given fire with one blow."

Obedience and endeavours of Allah

On the Thursday on 13th Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh. And the discussion about the obedience and endeavours of Allah was started and he said that "Who is in the presence . And who in between two non-existences and so who is present in two non-existences so it should be thought as non-existent." Like during the period of menstruation when the woman will see the mark of blood on the first day and on the second day there will be no mark and on the third day, there will mark again so she thinks that the day in between them may be thought not as pure one."

Afterward, he said "Al-waged bane admin Kal Mazhar Almutaiqal Bain Amin." And its translation

and interpretation is that the life is in place of death and so what will be confident in it? And such short life should not be used in carelessness and without work and destroyed." Upon this " He said about a pious person who was used to busy in the worship of Allah always. And who does not have relation with the mankind. So for this reason, the people asked him the reason in this matter. So he said "He was living before for many thousand years in the non-existence. And also, after that, he will be non-existent. So the age of 100 years, which I have got should not be wasted and why it should not be used in the worship of Allah." At that time, Moulana Mahmud Awadhi asked him " Where do you live.? He said "He lived with Moulana Burhanuddin Gharib."

After this, he said "Some parts of the land will ask other portion of land, whether any Zakir (one who remembers Allah) passed on from your place of land. Or whether sympathetic or sorrowful person was passed. And if he will say no then he will say as upon him Zakir was passed so, for this reason, it will feel as superior and noble in this matter."

Different advises

On the Tuesday on the 20th Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh. On that day, he came back from the funeral of his any relative. And about his condition as he said that " The man was a pious and well-mannered person and he was not concerned with anything about a good deed or bad deed. And as such he did not hold any hand of any person. "

Afterward, he said "When the man will learn

knowledge and due to this he will become noble and when he will do deeds then there will be an improvement in his work. On this occasion, the master should join the two things. This is to bring down the value of knowledge and action for the disciple. So that the disciple should not become self-conceited and should not become famous. Then he said to the deceased that he was alone at the time of his death and there was nobody from his relatives and other persons with him and only the personality of truth was him and which is the great felicity.”

At this occasion, the discussion about Sheikh Shahabuddin, who was Qatib (orator) of Hansvi was started. He said “ He was used to engage in hymns of Allah and said that “ I have filled many of my covenants so now I am hoping for your side to fulfill Your promises. And at the time of my death, there should be nobody with me. Either the angel of death and another angel. And there will myself and Your personality.”

Upon this, he said “ Sheikh Shuhabuddin was a most dearest person of Allah and every night he used to sleep upon reading the Surah Baqer in the night. He said one night when he was reading Sura Baqer in one night and he has heard one voice from one corner of the house. All persons of the house were sleeping and so he was surprised about voice and also there was not a person who could say anything there. And he was heard also second-time call.” When Khaja Sahib reached this point of the story, but due to overpowering, he could not complete it. And he began weeping and he said

there was addressed to Moulana Shahabuddin and with him there were many calamities and troubles were coming upon him. In the exactly in that condition he was spent his life as per his will and wishes."

Sama and its listeners

After this for some time, he said about Sama and its listeners and he said to the disciples the listening of Sama is legal.

Eman (faith)

Afterward, the discussion about faith was started and he said "There are how many kinds of it. He said the infidel person will see the punishment at the time of death and then he will accept faith but that faith is not mess-up. Because that faith is not a faith of invisible, but if Momin (faithful) who did repentance at the time of death then his repentance will be accepted. But the faith of an infidel person will not be accepted at the time of death."

On the Wednesday on 11th Merhram in the year 710 Hegira, I was sanctified to touch the feet of the Shaikh and at that time the discussion about books of the learned persons was started. One dear person was present at the meeting place and " He said one person was shown him one book and he said this book is written by him, but Khaja Sahib said that person is wrong and he didn't write the book."

Afterward, he said " Sheikh Ali Hujerwari when he wrote book '**Kashaf Mahjub**' and at the beginning of the book he wrote his name and also

he added his name in two or more places in the book. For this reason, because before he used to write Arabic poetry without mentioning his name so, for this reason, one person declares that Arabic poetry in his name and at the time of death he was dying without faith. When he has finished this discussion then he said that the time of death is a very tough time."

The signs of safety of the faith

That is, to know whether one person left the world with faith or not? He said " Signs of the safety of Eman (faith) is that at the time of death face should become pale and there should be sweat on the face. Afterward, he said when his mother died and at that time these signs were found."

Afterward, he said " To the persons who were present at the meeting that there are two Rakat of prayer are there which is to be performed after the Maghrib (sunset) prayer for the safety of the faith in which in the first rakat after Surah Fateha, seven times Surah Iqlas and one time Surah Nas should be recited and in the second rakat seven times Sura Iqlas and one time Surah Nas should be recited in the prayer and then go in the prostration and the following is recited three times.

"Ya Haiyu Ya Qayyum Shabti al-Eman."

And upon this, he said " The benefits of this prayer. Khaja Ahmeduddin was heard from Khaja Moinuddin and who was heard from Khaja Ahmed Azeem that there was one his friend and who was used to perform this prayer always. When they

were at the limits of the city of Ajmer and at the time of sunset time and at that place there was fear of thieves. So we prayed three rakat and two rakat and left from that place. But that person even though there was fear and he performed the prayer of two rakat. In short when his time of death came near so I went to see him and asked there how he was left from the world.? He was dying as per usual way." Khaja Sahib said Khaja Ahmed told me " The story of that person in such words that if he would take near the chair of fate, then he will witness that he left the world with faith."

Afterward, he said " About the two rakat of prayer and which is performed after the prayer of Maghrib (sunset prayer). One of my friends and whose classmate is Moulana Taqiuddin. And who used to say that a person was a pious and wise person and who used to perform always two rakat of prayer after Maghrib (sunset) prayer and in the first rakat after Surah Fateha 'Was Sama Zat Burj' and in the second rakat Surah Tariq used to recite after Surah Fateha. When he died, then Khaja Sahib was seeing him in the dream and asked how Allah treated with him there.? He told him. "When he was dying then there was came to the command that I have forgiven him for that two rakat."

The prayer of Noor

From the listeners, one person asked, is it called Salat Noor.? He said "No, but it is called Salat Baruj and in which there are two rakat are there. In which Surah Inam in the beginning is recited in the first rakat and it is finished on Yastizun and in the second rakat it is started from

‘Alm Yarukum Ahlakna’ and it is finished on Yastizum and this prayer is called Salat al-Noor.”

Incitement at the time of the sun rising and the sun setting

Afterward, at this time, he said about incitement of the sun rising and its setting timings. That at the time of the sun rising, then on the roof of Kaba, one angel will call “ Oh people of Allah, the nation of Prophet Mohammed (peace be upon him) Allah was given your livelihood. There is one day which will be faced with you it means the day of judgment so for it do collect on something in the world. So do something about it that, is to pray two rakat of prayer and in each rakat after Surah Fatiha to recite five times Sura Iqlas.”

Afterward, when the night will fall, then the same angel will call from the roof of Kaaba “ Oh people of Allah, the nation of Prophet Mohammed (peace is upon him) Allah has given you this night and one more night will be faced by you. That is the night of the grave. So keep something for this night and do something. That is when the night will fall, then after the Maghrib prayer to perform two rakat of prayer and in every rakat after Surah Fateha to recite five times Surah al-Karifun.”

And afterward, he said with his holy tongue that “ Sheikh Jamaluddin Hansavi was given a narration of this Hadith (saying of the prophet.) and but he could able to remember of the Hadith but its meaning and interruption is the same which mentioned as per above.”

Remembrance of the death

Afterward, the discussion about the death was started. The discussion about that situation which will provoke at the time of death. So he told with a holy tongue that “ The pious persons will be indicated of at the time of death as such that they are in a dream. Or his beloved is on the bed. At that time of death, they became such a person that they wake up suddenly. And they will find their separated beloved of the life on the bed. You can imagine the happiness which he gets in such situation. From the listeners, one person asked whether the pious persons will get available the power of observation in this world.? He said “ Indeed.” But he will see grace when he will be reached on the high level of the perfection. So then he becomes such a person, who will be sleeping in. And if he will wake up, then he will find his beloved on his bed. The Hadith of the prophet is as follows.”

“Al-Nas Niyam Naza Mutoe Enthiwa.”

And its meaning and interpretation is as follows

“All are sleeping and when they will die then they will be woken at that time. It means the man in which he used to engage in that work in the world and when he will die then such things will be given to him.”

The death of the pious persons

Afterward, the discussion about the death of holy persons was started and he said “ in Badayun City there was my friend Ahmed and who was a very pious devotee and having attributes of Abdals (an order of saints) and even though he was not educated, but he used to busy day time in the re-

search of other Islamic (Sharia) orders and issues. And he used to ask questions in this mater. When I was coming to Delhi then he was also coming there and then I have met him. He met me with great respect and he was asked about my condition and he did ask about the condition of my mother and he did not know about the death of my mother. When I told him then he was becoming disturbed and changed and he began weeping. When Khaja Sahib told the story up to here, then there was such lamentation which was overpowering for him so whatever he was told was not heard clearly. During the weeping, he recited one couplet of the Persian poetry and it was not known whether it belongs to him or Ahmed."

After that, he said " After some time Ahmed left of the world. I have seen him in my dream and as per his habit, he was asking me issues and the orders of Islamic law. I have told him whatever you are asking is a benefit to him in his life or after his death.? He said " Do you think the pious persons as dead?" At that time of telling the story, one mendicant came there and he began saying harsh words there as per their habits. But Khaja Sahib did not say anything to him. Whatever his demand for which he came was fulfilled by Khaja Sahib.

Afterward, he was addressed to the persons who were in the meeting place and he said "It should happen that many people came to see him and put their heads on his feet. And some will bring presents. So such type of persons should be allowed there. And so why not they will be allowed whatever they say even the matters of infidelity.? "

Upon this, he said once one man from that group came there and he began saying bad things to me. But I have not replied him. He said up to the time we will live in the world and there will be the fault of us and there will be thinking of you.”

Afterward, he said “One man from this group of uncivilized came to see Sheikh of Islam Hadrat Fariduddin and he told him you have built an idol worship place. The Sheikh Sahib told him I have not built, but Allah made it. He said again, not you have made it.? The Sheikh Sahib told him whatever was made by Allah. Upon hearing this, he was becoming humiliated and he was returned back from there.”

Upon this, he said “ Once one mendicant came to see Sheikh Bahauddin and asked something from him. But he did not give him so he went outside and began fighting there. So he took some bricks to kill him. He told to close the door. He began throwing the bricks. After sometime Sheikh Bahauddin said he did not sit by himself and Allah was, asked him to sit there. When the door was opened, then they put their heads on his feet and they returned back from there.”

Afterward Khaja Sahib told “ When in the battle of Ahud in Madina many companions of the prophet were martyred and at that time angel Gabriel came over there and he said “ Oh; Mohammed (peace be upon him) you also sleep one time in the martyrs so that the hour of anger may be passed away.”

The collection of treasures

On the Wednesday on the 25th Muharram in the 710 Hegira, I was sanctified to touch the feet of the

Sheikh. Then the discussion about the people who used to have a habit of a collection of treasures was started. He told with his holy tongue that “ Allah created men with their different habits. And in among them, there are such people and when they get more amount than the expenditure they will not sit idle unless they will not spend more money. And there are some other persons are there and when they get whatever more money than they will desire more and more and this is the fate of beginning.”

Afterward, he said “ There will be getting comfort from gold and silver when it will be spent and when it will be no spent then there will no comfort available. For example, if anybody will desire of food and drink or clothes, etc. So unless if he will spend money, then he will not get these things. So it is known that from the money there will be an available comfort. So it will available due to the expenditure and saving of the money.”

Afterward, he said “ The meaning of a collection of money is to give comfort to others and during this time he said to him there was nothing in the early age and or he did not desire for the world.”

Afterward, he said “ When he became the disciple of Sheikh Fariduddin there was a great change in the habits. Because the Shaikh upon getting the world he did ignore it. Afterward, he said before this my sustenance was less and at that time, there was a time of difficulty. One day one person came untimely and he brought half of the bag so I told him today passed and the things of necessities were used and it will spend it in the morning and then he was engaged in the worship of

Allah, then half bag caught me to edge of the shirt and its choice and when I saw this thing I prayed Allah " Oh My Lord when the day break will be and when I will spend it."

The saintliness

On Saturday on fifth Safar in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and discussion about the persons of saintliness was started. And he said " They can fly in the air." He said with his holy tongue "In Badayun one Zakir (one who remember Allah) used to live there and he had pulpit with the wall. On that wall on the upper of pulpit there was a window as per the size of a man and in that window, there was one marble and on which nobody could not sit there. At the time of invocation of Allah when there will be condition prevail upon him then he used to fly and sit there in the window."

He told one more story that "Once one Hindu ascetic came in the presence of Sheikh Safiuddin Gawarzni as a claimant and they began arguing and he told the Sheikh to show any miracle. So Sheikh told him you are claiming so you should show in this matter. The Hindu ascetic flown from the earth and he came back to earth. Then he sat there and told him to show something. Sheikh Safiuddin Gawarzni saw the sky and he said " Oh: My Lord you have given such status so give him also such position of an unrelated person. Afterward, Sheikh Sahib was flown from his place in the Western side toward the Kaaba and then he went to the North side and again towards the Southern side and he came back to his place. Upon seeing this Hindu

ascetic was surprised and he was falling down at his feet and he said " We can only do to fly in the air in a straight way and come back from there and cannot do anything in this matter. But you have flown all sides as per your wish so it is the truth. We are on the wrong way." About this intentional action, he told one story. " Once one Hakim (philosopher) brought his book to the caliph so that to mislead him from the way of truth and the caliph was beginning his interest in that knowledge. So when this news was reached to Sheikh Shabuddin Suherwardi then he said: " When the caliph will be inclined towards this knowledge, then there will darkness and misleading will spread in the world." Upon this, he stood and he was reaching for the door of the caliph and so the information was sent inside of the palace about the arrival of the Sheikh. So he was asked to enter the palace and upon his reaching inside, he was seen that caliph and the philosopher were busy in their discussion of about that knowledge. He was asked, " What they are doing there?" They said " There is special matter. When it was asked for it for many times, then philosopher told him, now we are discussing the movement of the sky is natural and there are three kinds of it which are as follows. "

1.Natural

2.Iradi (Intentional)

3.Qasri

1. The natural is that movement in which the body will move naturally like a stone if it will be thrown by hand will reach towards the earth.

2.Iradi (intentional) is such a movement which will move as per its desire and intention and Qasri is such movement which takes help from some other source like a stone which is thrown in the air and it will be coming down to the earth when its movement will be decreased and this movement is called natural. Now we are discussing that the movement of the sky is natural and Sheikh Sahib told that the movement of the sky is the Qasri then he asked how it is.? He said, “ There is an angle in its shape and face and in despicable look who will give movement to it as per saying of the Prophet of Allah.” Upon listing this, the philosopher was laughing.

Afterward, Sheikh Sahib was brought the caliph and philosopher outside of the palace and he said to see toward the sky and he himself prayed “ Oh: My Lord whatever you show to your special persons and show them.” When they saw they find in reality that there is one angel is moving the sky. Upon seeing this, the caliph was leaving his religion and he came back in the fold of the religion of Islam and his belief was become firm resolve.”

The Sheikh of Islam Sheikh Fariuddin

On the Monday on the 7th Rabil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Sheikh of Islam Fariduddin was started. Then he told with his holy tongue that “ He used to breakfast with one cup of juice and in which he used to put so much parched barley meal that from which he will give to the persons in the meeting place half or 2/3 of it and some of it he will put in one bowl and the remaining

of it he used for himself. For this portion, he used to give it to anybody who ever he likes.

Afterward, before prayer, he used to bring two pieces of bread with butter, which will be in weight of less than one kilogram. And pieces of it will be served to the people. For that special bread, he used to give it to anybody who ever desire it. After evening prayer, he used to engage in the remembrance of Allah. Upon these endeavours pieces of cloth for serving of meals was used to bringing and on which it will be placed all kinds of food items and which will be distributed to all persons. Afterward, he did not eat the food until the next day of fast-breaking time. Upon this, he said he was suffering the illness of lacuna and during this illness he was dead."

Khwaja Sahib said "Once on the condition of good health he was present in his service. Then at that time he prepared for the rag spread on which he was sitting in the daytime and he used to sleep on it in the night time and which is small and not covered up to his feet and the feet will be left outside of it and on it he will place another piece of cloth. If he will move it towards the upper side, then the bed will remain empty. There was one staff with him and which he was getting from Shaikh Qutubuddin which is used to keep at the head side of the bed. On which used to keep a pillow and make the rest of it. Many times when he will use to touch the staff, then he will kiss the hands."

Afterward, he said "One day in this disease, he said to me and my friends go to that tomb and pray for his health and he was asked to be waking up in

the night. So we have done like that. So some more friends went into his service and they took tiffin with them and they were staying in the night there. We have prayed and at the day break, we came back in the service of the Sheikh and stood there. And we said that we were woken up in the night as per order and prayed for him. Then after a short period, he said there is no effect for your prayer for his health. Khaja Sahib said he was hesitant in replying but one friend Ali Bahari, who is standing behind and he said we are all defective persons and you are perfect. The prayer of making defective persons will not be effect for the perfect persons. He has not heard this saying. When I heard this, then told him in his service. Afterward, he addressed towards me and he said: "I was desired by Allah that whatever you will ask of Allah that thing is given to you."

Afterward, he was awarded me his staff. During this time, the compiler of the book told him whether he was present at the time of death of his master.?. While weeping, he said "No." I was sent to Delhi in the month of Shawwal and he left this world on 5th Muharram and he reminded me at the time of the death and he said a such and such person is in Delhi. He said also that at the time of his master Sheikh Qututbuddin he was not present there and at that time, he was in Hansi City. When he told this story and began weeping very much and there was too much effect on the persons who were present at the meeting place."

Afterward, he told this story that "When there was overpowering of illness on his master, but he

used to breakfast his fasting during the month of Ramadhan. One day he brought melon and he made many pieces of it and he was given me one piece of it. There was an idea came into my mind to keep fasting of two months continuously in lieu of lapsed of fasting on this day. And when it will be available such wealth. I was going to eat it, but he told do not eat it. For him, it is permissible as per Islamic law, but you should not eat. I asked his age and he said he is 93 years old. On that day, there was given a speech by him and upon hearing it, there was such liking that which could not be described. When there was nightfall, then he was given me special prayer mat after the Eisha night prayer."

The prayer

On the Saturday on the 10th Rabbi Thani in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that the discussion was started about the prayer. Then he said "Before the fall of calamity there should be done prayer. In his connection when there will fall of calamity, then there will be a clash of prayer and calamity will be happening there. And which will be strong, then it will be returned the other weak one. In this connection, he said in a story that when the Tatari infidel persons calamity was falling and when reached the news, then the king of the place sends somebody in the service of Sheikh Farid Uddin Attar for his prayer in this matter. He said the time of the prayer is passed away. Now there is a time of willingness. It means the calamity was sent down from Allah. So now be content on the willingness of Allah. Afterward, he said we should pray upon the

falling of the calamity even though the calamity will not be taken away, but its severity will be less."

Patience and willingness

From here the discussion about patience and willingness was started. He told "The patient is the name of that thing when there will be happen anything against of temperament to the person then he should not make complain about this matter. The name of the willingness of being that thing when there will difficulty and in that situation, one should not abominate and he should feel like that there is no difficulty was fallen on him. Afterward, he said scholastics disapprove from this matter. And they say that it is not possible that any difficulties will fall on anybody and it will not feel as indifferent. He said there are many explanations for it. One of it. Suppose it that one person is walking on the way and the thorn has pricked and, for this reason, the blood was discharged very much. But he is walking so fast and so he could not know in this matter. After some time, he will know this. It happened usually when somebody will be engaged in the war when there will wound, then he will not know it. When he will be returned back to his place then he will come to know in this matter. When there will be usually engaged, then you could not know about the wound. Then one who will be engaged with Allah, then how he will come to know about the calamities in this matter.?

The sight of the beloved and punishment

Afterward, he said "At one place Qazi Nagori write that one person was arrested for some blame and he has beaten 1000 cannings, but he did not

make a sigh or complaint in this matter and also there was no pain find in him." After the punishment when he was asked "Why there was no effect of the punishment upon him.? " He said when you were giving me a punishment and at that time there was my beloved in my sight and who was looking at me. Due to his look, there was no feeling of difficulty for me. "After this, he said with his holy tongue that " When there is such effect of worldly beloved so, then what will be the effect of the truth and so its effect will be more than this."

Tawakal (trust)

Afterward, the discussion about Tawakal (trust) was started and he said " There are three stages are there. Its first stage is some person to hire the services of an advocate for his claim and that advocate is also being his friend and learned person then, in that case, that person will be unhesitating that he is having such an advocate who is perfect in the works of claim work and also he is his friend. In this case, there will be trust and there will be a question. So he will never say his advocate to the reply of the claim in this way and do this work like that. This is the first stage of trust in which there are trust and question. Now the second stage of Tawakal is trust and a question. The second stage of trust is that if there will be a small baby and whose mother feed milk to him and there will be Tawakal is there and there is no question. And the baby will not say to give him milk at such and such time and he only weeps and not demand it and will not say to give him milk. In the heart of the mother, there will be a confidence of kindness will be

available there. The third kind of trust is that when washer of the dead body will give the movement the hands of the deceased and will act upon on his way and then he will not question. So he gives him movement as per his wish and wash the dead body and this kind is very great and higher kind of trust."

In the above meeting the food was brought there and one person among the meeting place who was present there who said in cheerfulness that "He was present at such and such place, but he his stomach was full and when he was seen Tathaj one kind of bread then he could not control of his desire in this matter so he was eating it." So there was a discussion of cheerfulness started. In this situation Khaja Sahib said "Once he went to see Sheikh Jamaluddin Qatib of Hansavi at the time of Ishraq (mid morning) time in the winter season and the Sheikh saw me and recited one Persian poetry in which there was described of ghee of cow and food items like Harees (Harees or Harissa (Arabic) is a Middle Eastern dish of boiled, cracked, or coarse-ground wheat, mixed with meat.) and bread. So I told him to mention, of absent thing is backbiting. Then Sheikh Jamaluddin said I was bringing all food items so he mentions them. So whatever he said he was right there. And all food items presented there on a piece of cloth serving of the dishes on meals." In this connection he told one story that "Once one person whose name was Mohammed was present at the service of Sheikh Fariduddin and the food was brought there, but one piece of cloth serving of the dishes of meals was not there. So Sheikh told to put the bread on the earth, so there was thought to

come in the mind of the persons who were present at the meeting that it was better if the one piece of cloth serving of the dishes on meals was available there. So Sheikh Sahib told to mark the earth with two fingers in round shape and told to think this marking as a one piece of cloth serving of the dishes on meals. Afterward, he said this is a condition of the beginning."

On the Friday on the 30th of month Rabbil Awwal, I was sanctified to touch the feet of the Sheikh. During this week, the copyist was not feeling well due to not receiving of his salary. When I was present in the presence of the Sheikh then he said " He was met with such a good pious person few times and who told me many things. Due to an excess of complaints, I could not ask his name and title. Whenever he will see me then he used to tell any story. When he met me the first time and he told me that you will be by the will of Allah like that as per the people's belief in you. Afterward, Khaja Sahib praised his conversation too much he told when he met with him a second time, then he said in Behadur there was one person and whose name was Sheikh Vandal and who was a great pious person. On the Eid day when all the people were returning from the Eidgah (the place where the prayer of Eid festival is performed) then that person was looking at the sky and he said " Today is Eid (festival) day and every slave needs Eidi (festival gift) from his owner. So he may be given a festival amount to him. "When he was told then a silk cloth was falling down from the sky on which it was written We have given your soul's salvation from

the fire of hell. When the crowd was seen this they began kissing his hands and feet and they began respecting and honouring him greatly for this reason. During that time, one of his friends came there and he told him you have taken the festival amount from Allah so give me it. When Sheikh heard this then he has given him the silk cloth to him. And he said "To go and take this as your festival gift and on the day of judgment myself and the hell will settle the matter between us."

Afterward, Khaja Sahib said once again, there was meeting with him then at that time he said " To hear one more story from him that in one city one rich Brahman used to live there. It may be charged fines on him by the ruler of the city so he was taken, his all his wealth and properties. After that Brahman who was becoming poor and in anxiety was walking on the way and from the other side his friend came over there and asked him what is your condition with you.? Brahman said his condition is well and fine. Then his friend told him all your belongings were taken by you. So what will be good for him? He said my Genoa (a sacred thread worn by Hindus) is with me. Upon telling this story, Khaja Sahib addressed to me and he said to what do you know from the speech.? I told help from innermost. I could able to know that this story was told by him to my satisfaction. It means if there will be available or not, wealth and property of the world, then one should not feel happiness or worry in this matter. If all of the worlds will be lost, then there should be no fear in this matter, but there should be the love of Allah should be there in the

heart of the person. Due to thanks to Allah the slave person was found from the Sheikh the same thing which is available in his heart.

The dream

On the Friday on 14th Jamidal Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. I was seeing a dream and I told the dream that Amir Alam Wal Wajhi is distributing sweet to the copyist. So Khaja Sahib asked me whether I was related to him. I told "No." He told me that "He will get something from an invisible source. In the second week, I got something from invisible source and for which there was no hope in this matter. It means on the Saturday of the 24th of this month on which I saw the dream and from it after 11 days I got something from an invisible source. In this way on that day, Sheikh Sahib told many things about piousness and greatness of Amir Alam Wal-Wajhi. While praising him, he said there was one pious person of grace, who was obtained grace from Khaja Ajal Shirazi. Once one pious person said on the pulpit "Oh: Muslims you should know in this matter that I have got grace from Khaja Ajal Shirazi and tonight I wanted to give such grace to my son, but there was command to give this grace to Amir Alam Wal-Wajhi and after this I called Amir Alam Wal-Wajhi on the pulpit and put the saliva from my mouth into his mouth."

The excellence of month of Rajab

On the Sunday on the 9th Jamadil Awwal in the year 710 Hegira, I was sanctified to kiss the feet of the Sheikh and the discussion about the excellence of the month of Rajab was in progress. He told

“During this month's supplication are accepted and in this month, four nights are very holy it means first night, first Thursday, 15th night, and the 27th night which is known as the night of accession of the prophet.”

The supererogatory prayers

Afterward, he said “The person who will perform supererogatory prayers in lieu of the lapsed prayer, then those prayers will be adjusted in this matter.” Upon this, he said “ Imam Abu Hanifa used to perform the lapsed prayer for five times.”

Declaration and repentance

On Sunday on the 13th of the month of Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. He told with his holy tongue “ When Salik (as a Salik (Arabic: سالِك), a Mureed is an initiate into the mystic philosophy of Sufism) will be on the right path of the pledge of his master then whatever he was done by him before which will not be accountable.”

During this time, he said “One more story that in the village Loher in which a person called Merajuddin was used to live there and when I reached there and stayed in his house and he and his community persons were belonging to the disciples of the Sheikh Fariduddin. On that day some people of that place where began fighting with Merajuddin and his community persons and during the fight, they told them un-suitable words in which there was find blame. His woman replied them that “Whatever you say so to think about her

in this matter that things were in her before or after her pledge "and when she said then he said "What a good thing that woman said?."

The sustenance

On the Tuesday on the 29th Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time one person came there to ask him his help for his condition so he told him "For the removal of poverty to read every night Sura Juma. " Afterward, he said " Sheikh Fariduddin used to say to read on every Thursday. But I will say that it may be read in every night. But I did not read for myself, but I used to read it for others."

The Sufi dress

During this time, he told one story that " Once he was passing from the meeting of such persons and who were in Sufi dress. One among them was saying to another that his sustenance will become better and there will be available sources and your sustenance will be increased. I want to tell him Khaja Sahib the dress in which you are wearing and such persons of this dress will not make such interpretations. Then came an idea that what is his personality that to reply him in this matter. So without saying anything, I was passed from there." When Khaja Sahib ended this story, then the person who came there for help told him, "Oh: master for the person the increase of sustenance and the sources of the provisions are musts." Khaja Sahib smiled and he said, " I told you this story about my condition and which is not belonging to his condition."

The renewal of pledge

On the Thursday on the sixth of Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. On that day along with other friends I have renewed my pledge, and in this connection he told one story that “ When the Prophet of Allah was determined to visit Makkah then before conquering of Makkah, he was sent Hadrat Usman bin Affan (R.A.) to make as a messenger there. During this period the prophet of Allah was getting the news that Hadrat Usman bin Affan (R.A.) was martyred there. Upon hearing this news, he called his companions to make a pledge to fight with the people of Makkah and for renewal of the pledge and at that time Prophet of Allah was sitting with the support of the trunk of a tree. This pledge is known as ‘Bait of Redwan’. During this period one companion was there and whose name was Alku who was coming there and make a pledge there. The prophet asked him “Whether you have made pledge with him before or not.? ” And he said, “Yes, but, this time, wants to renew it.” The prophet makes his pledge and afterward Khaja Sahib said: “ The renewal of the pledge was started from there.”

The pledge with the dress of the Sheikh

Afterward, he said “ If any disciples want to renew his pledge, then if Sheikh is not, find so then he can renew his pledge with his dress.” During this period, he said “There is no surprise in this matter that Sheikh Fariduddin was doing the same many times in this matter. Myself was done this many times in this matter.”

The Belief of the disciple

Afterward, the discussion about the belief was started and he said " He was heard by the tongue of Sheikh Rafiuddin, and who was the Sheikh of Islam in Awardh and he used to say that he was related to him and he himself was a disciple of Sheikh Al-Ajal Shirazi. Once this disciples were arrested for the blame and they want to kill him. The executor stood him in the direction of Qibla (direction in which Muslims turn in prayer) and for this reason, his back was facing the grave of his master so for this reason he was changing the direction. And after this, he was changing his direction towards his master. The executioner told him of this situation and his direction should be towards Qibla so why he is changing the direction.? He said he was changing the direction of his Qibla (master) so do your work. With this story he told another story that once he was on a journey and he was feeling very difficulty in one destination, even though he was on a horse, but suffering due to thirst so get down at the bank of water from the horse to drink water and but I was feeling very severe thirst and there was pressure of bile upon me and I was becoming unconscious and there were voices of Sheikh, Sheikh from my tongue and after some time I was coming back in the normal condition. In short upon this, there was confidence about the result of my work and I hope that with the help of Allah, my end will be upon his remembrance."

On the Sunday on the 23 of the month of Rajab in the year 710 Hejira, I was sanctified to touch the feet of the Sheikh and at that time the discussion about the visits of graves was started. So then he

said "When my mother was used to becoming ill, then she asked him to visit such martyr and go to visit the tomb of such and such pious person. So I was used to going there as per her instructions. Then she will say there is a decrease in her illness and there is relief in her difficulty."

Afterward, he said " When Sheikh of Islam Fariduddin was becoming ill, then he asked me to visit the graves of martyr persons there and when I came back from there, then he told me that there is no effect of my prayer for him. So I could not reply him in this matter. One of friend Ali Bahari, who was standing at the backside and who said we are not perfect and the personality of the Sheikh is blessed and perfect. So how the prayers of imperfect persons will be effective for the perfect persons.? Khaja Sahib said the Sheikh did not hear this talk. Afterward, I told him this talk. Then he told I have desired from Allah that whatever he want should be done. Upon this he was given me his staff to me and then he told me you and Badruddin Ishaque go there in that tomb and be engaged there and so we went there and throughout the night we both were engaged there and when we were coming from there then he said there is some effect of it."

The Qatam (finish) of Sura Fatiha

During this time, he told this story. " One time he told me it is better that you and other friends to recite 100,000 times Sura Fateha and inform your friends in this matter. I have informed them and everybody was accepted to recite some quantity of it. One friend accepted 5,000 times and another

person 4,000 and others agreed to recite it some more and others less. I have accepted 10,000 times to recite it and we have completed the Qatam (finish) of it in the one week time."

Afterward, the compiler of the book asked whether all this happened during the period of illness. ? He said "No, it was happening before it. But did not know in this matter and maybe there are any reasons for it."

Imam Naseri

On the Saturday on the seventh month of Zequad in the year 701 Hegira, I was sanctified to touch the feet of the Sheikh. The exegesis book of Quran of Imam Nasiri was available there and at that time, the discussion about Imam Naseri who wrote the exegesis of the Quran was started that "Once there was illness occurred to Imam Sahib and in that illness, there was a consternation to him. So the relatives thought that he was dying. So they have buried in the graveyard. When there was nightfall he re-gained back conscience and he finds himself in the grave. In that condition of surprise and in uneasiness he was reminded that those who will read Sura Yasin for 40 times in the condition of anxiety so, then Allah will give him comfort from uneasiness and there will be available one way there. So he began reciting Sura Yasin and when he was completing the recitation of 39th times, then he was found the effects of easiness and it is happening that one thief of shrouds for the greed of shroud he was started digging of the grave and Imam Sahib was able to know that he is a thief of shrouds and he started reciting Sura Yasin slowly

so that for his wish he could dig the grave. In short when he was completing the recitation of Sura Yasin for 40 times, then he was slowly coming out of the grave. When the thief of shrouds saw him and he was dying there due to fear. So Imam Sahib was regret due to the death of the thief of the shrouds and its meaning is that he should be silent there so that he will be taken away his shroud from his body. When he came out then he thought that if the people will see him, then suddenly they will be afraid so he came back to the city and he began saying slowly that as he's suffering from illness of death soon so they put him in the grave. Khaja Sahib said upon this event, Imam Sahib wrote the exegesis of the Quran."

Afterward, the discussion about such person started who are always busy in the religion and they are away from the consciousness of food and drink. And whatever they do for the religion. He said "One pious Sheikh used to reside on the bank of the river and he had his wife and one day he told that woman to give the food to that fakir (Darwish) who is sitting on the other side of the river. The woman told him the river is very deep, so how she would cross it.? The Sheikh told her to say at the bank of the river that gives her a way to the dignity of my husband who never did intercourse. The woman was surprised at this matter and she thought in her mind that she had many children with him and her husband is telling that he did not do intercourse with her. In brief, as per her husband's instruction she went at the bank of the river and she said the same words as per above

instruction of her husband, then the river gave her way and she crossed the river and she went to see the Darwesh and she was given him food there and he was eaten the food. The woman thought that she came there as per the above method, but how she will return back from there. ? And Darwesh asked her how she came there so she told him all the details on this matter. So Darwesh told her " Yes to go and tell the river to give the way as per honour of the Darwesh who did not eat any kind of food since the period of 30 years. The woman surprised that Derwesh was eaten just now food in her presence and he is saying like this. So she said the same as the bank of the river and she got the way into the river and she came back on the other side of the river. She asked the husband to tell her the secrets of these two matters that you have with her doing intercourses since many years and that Darwesh was eating food before me and you both of you have got the way by telling false to the river and what wisdom is there in this matter.? The Sheikh told her you to know in this matter, I have not done intercourse with you due to the desire of the soul and in this same way that Darwesh never ate food due to the desire of the soul but only for the worship and obedience of Allah. So as per that requirement he did not eat any food. From these two matters, it is known that the pious persons, whatever used to do only for the for the sake of Allah and their intention will be for the sake of truth only." In this situation, he told about Sheikh Qutubudin Bakhtiar that his sons were born a twin and one of them was dying in his early age and the other was grown up. The one who was growing up

and his conditions were not similar with the Sheikh and shape and the figure was not same. Afterward, he said Sheikh Qutubuddin's son Sheikh of Islam Noor Allah was in higher height. In brief, when the youngest son of the Sheikh was dying and when he was coming back to the house after his burial and he found his wife was crying there which the Sheikh was heard and he said while putting his hand, on the other hand, start regret in this matter so Shaikh Badruddin Ghazni who was presented in his service told him how this regret is.? He told now he is feeling regret that " Why he did not request Allah so that my son will get longer life. If he should wish then it will be sure accepted by Allah." Khaja Sahib sees his high level of engrossment that he did not know about his son till his living in the world.

The prayer

Afterward, the discussion about the praying was started and he said " At the time of prayer one should not think about the sins which were done by him and should not think about his obedience and worship. If he will like that then the prayer will not be accepted then it is a great matter of surprise. If there will be thinking of sins in the mind, then there will be laziness in the belief of the prayer. So at the time of prayer, there should be look at the mercy of Allah. There should be a belief that the prayer will be accepted surely. He also said at the time of prayer the both hands should be open at the level of breast and it is also mentioned that both the hands should be together closely and both should at the be upper side. The face should be like that something he will be getting. In this connection, he

said the prayer will be for the satisfaction of the heart. Allah knows better that what should be done in this matter.?"

The belief of the disciples

Afterward, the discussion about the belief of the disciples was started. He said "My previous neighbour's name is Mohammed and who will be affected by an illness of running sore every year and he used to suffer very much due to this illness. When I started in the service of Khaja Fariduddin, then he asked me to bring the talisman from the Sheikh. When I was present in the service of the Sheikh Sahib then I told about the illness of that man and he asked me to bring talisman and he told me to write talisman. I said Khaja Sahib that I have written the talisman and it was given to Khaja Sahib. He has seen it, then he has returned me back and he told me to give it to that person. When I have come back to my city, then I have given it to him. Then after that, he never suffered from that disease. One person among the meeting place said what you have written on that talisman.? Khaja Sahib said he wrote "Allah Shafi Allah Kafi Allah al-Mafi." And something more which I could not remember at this time."

Regarding the belief, he said "One day he was sitting in the service of Sheikh Fariduddin and at that time one hair from his beard was fallen in his lap so I told him that I want some items with him so permission is required in this matter. He asked me what.? I told him that hair, which is fallen from the hairs of the beard in his lap and if there will be permissible, then he will keep it in his sight as a

talisman. He said "Yes." So I took that hair with great respect and honour and put it in the cloth and brought it to the city. Khaja Sahib said with weeping that he was seen great effect from that hair. Whenever any patient will come for a talisman, then I used to give it to him. And keeping to it for some days with the patient so the patient will become well. One of my friends Tajuddin and his younger son was becoming ill, then he asked me for talisman so I searched for that hair, which I could not get it so he went back helplessly and in such illness his son was dying. When after some days one more person came for talisman so I find the hair where I was kept. Khaja Sahib said at the age of the boy was completed so for this reason that the talisman was disappeared."

Poem and prose

On the Wednesday on the 16th of the month Zeqad in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time the discussion about poem and prose was started. Then he told with his holy tongue that " The good thing which is heard and from which there will be pleased and the meaning which should be expressed in the prose and if it is said in a poem then there will be more delight in this matter. So if the good thing is said in a good voice, then, in that case, there will be more pleasure. During this period, the compiler of the book told him that he could not find such request in anything other than Sama. He said the people of Tariqat (mystic way of life) and persons of fondness had such liking and due to this, they create fire. And if it will not be

found, then there will not find existence and in existence, they would have found very much fervour."

During this period, he began weeping and he said "He was seeing something in his dream so he recited one line of poetry and in which there was some mistake in the words which I was corrected when I wake up. The meaning and its interpretation of the one line of poetry is as follows."

"Oh: friend I am waiting to be killed by your sword"

The truth of devotion

On the Tuesday on the 13th of Zil-Hajj in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. And at that time the discussion about the truth of the devotion was started. He said "Sheikh Fariduddin's one disciple was employed in the army and his name was Mohammed Shah and whatever he will determine, then he will see the Sheikh in the dream and in the condition he will see the Sheikh then he will explain the dream of interpretation. Once he was determined to go India and in the night he has seen the Sheikh in his dream and who was going to Ajodhan. So when he was waking up, he decided in mind that he should go Ajodhan while cancelling his trip to India. He didn't hear anything from the Sheikh nor he finds any signal. In brief, in that journey, he was found very much comfort and facility. And Khaja Sahib told Shah Mohammed was belonging to a place of Ghour and who visited Makkah in his last period of his life and after that, there was not found any news of him."

Becoming of disciple of one person

On Saturday on the 15th of Muharram, month in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh and he told with his holy tongue that “ There was one pious person and with him one person became his disciple and he got the saintly dress as per the custom of this work. After some period of time Sheikh was coming to know that that person was following bad deeds, so then he visited his house and he told him to come into his house and stay there. Why are you making him famous? Come to me, I will be keeping secrets for you. Upon hearing the disciple put his head on the feet of the Sheikh and he renewed his pledge and repented in this matter.”

When he ended this story, then the compiler of this book told that “ This matter is universally admitted that the master will see the affairs of the disciple mostly. If he will not look into the affairs of the disciples then how he will be able to see the deeds of the disciples.? And he will look at the devotion of the disciples and he will find faith as well then there will be possible any hope to the disciple.” He told “ Indeed, in this matter the main thing is the rule of faith and it is same like the faith in manifestation. And in the same way, the belief in the innermost. The disciple should have correct beliefs in the unity of Allah and on the prophet and messenger mission of Allah’s last Prophet Mohammed (peace be upon him). Also, in the same way, the disciple should have correct belief in his master. As due to sins the Momin (faithful) will not become infidel person and in the same way due to

correction the disciple will not disappoint from the mistakes and if his belief will be correct then there will be hope of correction in this matter."

The reading of the Quran

Afterward, the discussion of the reading of the holy book Quran and its Hafiz (one who knows the Quran by heart) was started. I have asked him, " If it was not memorized then how the reading of the book of the Quran by seeing it.? " He said "It is very good. There will be pleasure while sees it and reading it." Afterward, he said "The Sheikh used to tell anybody to memorize the Holy Quran then ask him to memorize Sura (verse) Yousuf first so then due to its blessing that person will memorize the whole Quran. In this situation he said "The prophet of Allah said one who want to have the intention of memorization of the Quran and without memorization if he will die and when he will be put in the grave, then the angles come there and give him one lemon from the paradise and with eating of it than he can memorize the whole Quran and he will raise as Quran-conner on the day of the judgment."

The wise Dervish

Afterward, the discussion about the Darwesh persons was started. He said " Those who are Darwishes people there are available pious characters in them. He said I have seen such attributes in Moulana Shahabuddin Mirati, Moulana Ahmed and Moulana Kaithly. About Moulana Ahmed, he said that he was a pious person of Allah and he was Quran-conner. Once he was determined to visit Sheikh Kabir after his death in the limits of

Sarasati, he was met with Moulana Ahmed. He said when you will reach the mausoleum of the Sheikh then to convey salam there and say that I do not want the demand of the world and there are many people who demand it. Also, he did not want the other world. I only want that Allah sends upon death him, in which he will die in the condition of the Muslim and to give me a chance to meet with pious persons."

Afterward, he said "About Moulana Kaithly that he was a very pious and blessed person. Even he did not have any concern with any person. But he was seen many pious persons. When I was seeing him the first time, then able to know by his speech that he is a man of saintliness. There was something in my mind which I have asked him and he replied that thing is like this." Khaja Sahib began weeping and he said " If that thing will be asked by 100 jurists then it will not be solved. About his manners, he said once he came to see me and during that time my servant Basheer still who was very young at that time and he misbehaved with him so I beat him with a cane, then Moulana Kaithly felt the pain of that stroke of the cane on him and he began weeping. And he said this is my misfortune that there was a pain was happening to him. Khaja Sahib said upon seeing his kindness, there was tenderness upon him."

About his piousness he told "One story with his holy tongue that there was starvation in Delhi in those days and the event of Malik Qutubuddin was happening, then I went to the Parsi Bazaar to purchase the food from there and when I purchased

food, then there came an idea with me that I should not be eaten alone and there should be some fellow person to share the morsels (food) together. I have seen one fakir (Darwish) wearing the rag dress there and who passed from me. I told him, gentleman, you are a Darwish person and I am also Darwesh one and away from home. And it seems that you are also a traveler. Please come so that we both should eat food together. That Darwish agreed in this matter. We both went to the baker shop and eat the food there. During this period, I have seen him and I told I have 20 bags of money, which I want to stock in the bags. Darwesh told him to eat food with generosity and I will give you bags. In my mind there came an idea that how this man of broken dress will give me the bags of money. In short, after eating of the food he took me to the mosque and there was a grave on the back side of the mosque. On that grave, he stands there and he recited some thing and with the stick in his hand he strikes at the grave three times and he said this Darwish require 20 bags of the money so give them to him. Upon saying this, he looked at the sky. And he said Moulana go you will get them. Upon saying this, he kissed my hand and he was returned back from there. I was with surprise that from where I will get the bags of money. I have one letter to me which I have to deliver to someone's house. So on that day, I went to deliver that letter. When I reached at the gate of Kamal then I find one Turk person was sitting on the balcony and when he saw me then he called me and he sent some slave persons behind me and they took me upper side. They took me to the first floor and there one Turk

person met me with cheerfulness and politeness. I have tried my best to recognize, but I could not recognize him. The Turk person told me that he is not that learned person who did the pious deed to him as such and place so I told him no I did not do any good deed. He said him, "He recognized him and why he is keeping this hiding with him." In short, he brought 20 bags of money and he put on my hand with regret."

Khaja Sahib said " About the life of Moulana Kaithly that he did not use to eat food always alone and it was his habit and which make his way pious and then what will be the position of his other manners?."

Afterward, he said " While travelling I have reached in the limit of Sarasti. I have heard that yesterday there was an event of robbery happened in this way and many Muslims were killed by Hindus and among them there was learned person and whose name was Kaithli and he was reading Quran and he was martyred in that condition. Then he said there was an idea in his mind that it may be sure that he will be Moulana Kaithli and when I watched dead bodies and recited Sura Fateha and saw carefully and I find he was Moulana Kaithli."

On the Wednesday of the 3rd month of Rabbil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time I was present in his service after a gap of one month and there was no such absence before. He said " I was reached there when their discussion about the learned persons was in progress. " So I paid respect to him again.

Afterward, he said " It was the habit of Khaja Shams Malik that when any disciple or friend used to be absent then he will say to him, " What I have done such work that you are absent."

Afterward, he said "While smiling and in cheerfulness mode and he used to say what I have done such work that you did not come so that I will do as per your desire." Upon this he said " If I will be absent or will reach there in late then in my mind there will be idea came that he will be saying the same thing and after this he recited one couplet of Persian poetry and he began weeping so, for this reason, there was tenderness on all the persons who were present at the meeting place." Among the person in the meeting asked him, " When he used to attend in the presence of Shams al-Malik then he used to respect him very much.? And he used to ask him to sit in the balcony in a special place." He said " Yes in the place he used to sit and where Qazi Fakheruddin Naqla, Burhanuddin used to sit there. And whenever he used to ask me to sit there, then I will tell him this is the place of your sitting and I used to make many excuses, but he will not accept any of it and he will say to sit there. One person among the meeting place said once he was getting employment. Khaja Sahib said "Yes, once he was appointed as a higher grade accountant. Khaja Tajuddin Reza was said one couplet about him."

The compiler of the book said "Khaja Shams Malik's piousness is well known for his plenty of his knowledge. But who knows that he was connected with Darwish persons or he loved them. Khaja Sahib said his belief was very good and he used to

respect him very much and from this it is known his belief."

On the Wednesday of the 24th Rabil Awwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time, many of friends touched his feet together. He asked "Whether they came from one place" and they said "From different places, but were gathered here." He said "It is better to come separately because Sheikh Fariduddin used to say this that there will be a casting of malignant look which is the right thing."

Afterward, the discussion about this began and he said "There will be sure effects of Nazar (malignant look) and magic. Mutzela (non-conformists) did not believe in this matter. And they say there will be no effect of Nazar (malignant look) and magic. So they are mistaken in this matter. From here the discussion about Maunat (help), miracle and Istadrāj (accession) was started. He said "Miracles are the work of the prophets and whose knowledge and acts are perfect and they belongs to the people of Wahi (revelation) and whatever there will appear from them is known as miracles. The Karamat (miracle) is that which is appeared by pious persons and they are also perfect in knowledge and actions. And there will be only difference is that whatever is appear from them is called Karamat (miracle). Then Maunat, this is the meaning of help that some mad persons who do not have knowledge and action and any time they will do some things against their habits and which is called Maunat (help). There is a

group known as Istadraj and who do not have any touch of faith like the people of magic and who will commit such things."

Discussion about conduct

Afterward, the discussion about on conduct was started and he said there are three kinds of manners are as follows.

1.Hisse (sensation)

2.Aqli (wisdom)

3.Qudsi Hissi is like eating and smelling and from which they know his (sensation) is found. There are two kinds of wisdom, Kasbi and Badhe. But one who will reach in the celestial world and he will acquire a skill and which is known as Badhi (self-evident truths). He then said " Badhi person does not know the knowledge of the celestial world. And this is the work of prophets and pious persons. Afterward, he said the signs of that person on which the door of celestial world is opened and he is that person on which the door of wisdom is opened for him. And on him due to his Badhe (self-evident truths) or other matter is known to him, then he will feel comfortable. And he will not get the way of the celestial world."

During this period he told "The story about one learned person and who used to say that everything will reach into his heart by invisible source and if Allah wills then he can write them. He wrote so much, but in the last he wrote whatever there was his object he did not able to write it."

The Mutazala (non-conformists) group

Afterward, the discussion about the Mutazala group was started and he said these people used to say that the infidel persons and the big sinners will be always in the punishment. He said “ This is a there mistake with them. The reality is like that the infidel persons will be always in the punishment. Because they used to have a belief in the worship of the idols and they are their lords. As this is their perpetual belief, so they are firm on infidelity so, for this reason, their punishment will be permanent. But those who do big sins and but they did not involve in it for always. Sometime they will be away from the sins. And they know that whatever they did is bad by them. So it should not do with them. So as such, they will not follow big sins constantly, so, for this reason, they will not get punished for always.”

Afterward, he said “ The sinner will obey of the following three things.”

1. He knows that whatever he is doing is not good.
2. He is known that whatever he is doing Allah knows it and watching it.
3. There is hope of salvation and forgiveness.

All these deeds belong to obedient persons.

Afterward, he said “ In the religion of Ashar group, these are found that the infidel person whose ending will be in the faith, then they will be among Momin (faithful). And the faithful whose ending will be an infidelity then he will be among infidels. In this situation, he told this story of Khaja Hamiduddin that he was told “In Nagore there was

one Indian person was there and to whom he said many times as a pious person. In this connection, he told one saying of Imam Abu Hanifa that when he was asked whether the infidel will live in the fire of hell on the day judgment." He said "No." Asked "Why.?" He told " On the day of judgment when the infidel will see faith (Eman) and they will accept it. But there will be no use of that faith there. Because the faith should be invisible. So they will be sent to the hell. But they will be in the category of Momin." Afterward, he said "Wama Khalq al-Jinn Wal-Ans Ella La Yabdoon.' In which as per saying of Ibn Abbas 'Ellal Yahidun' and its meaning is that Jinn and the human beings who will become Muhib (believing in the unity of God) in the faith. And one who has his faith of Unitarian and which is built-on Gaib (invisible). And he said " When the infidel will see faith and will accept singularity of Allah. So 'Lilyahidun' is right."

Afterward, he said " One who has eyes, then he should think best for himself. Whether the seeing person will be obeyed or infidel, disobedient or sinner because it may perhaps that person's obedience will be last obedience and his sin will be the last sin."

Afterward, he told "The story of Khaja Hasan of Basra that who used to say when he will tell anybody then he will think that person better than himself. But one day he thought himself better and it was happening that one day he was seen one gypsy who was sitting on the bank of the river and there was one long-necked flask and from which he was drinking water from it for a short while and

there was one woman who sitting near him. So I thought in my mind that even though whatever he is but he himself is better than him. During this period, one boat was drowned in the river in which there were seven people in it. And all were drowning and the gipsy immediately jumped in the water and he was saved six persons. Then he told me " Hasan you can save at least one person." Then he told me there is water in the long-necked flask and this woman is his mother. I was sitting there only for your trial. Go, you are still a looker of the outward condition."

The reading of the Quran

Afterward, he said " About the reading of the holy Quran that it should be read with distinct recitation (ba-turtle) and with ba-tarvid. One person from the listeners from the meetings asked what is the meaning of tarvid and he said " When If there will be more delight for the sake of the reading of any of Sura (verse) then, in that case, one should read that Sura for many times. "

He said " When the Prophet of Allah wants to read something, then there was a fervour upon reading "Bis Milla Ar-Rahman Nir Rahim" so there was getting was conditioned upon him so, for this reason, he read " Bismillah" for 20 times.

Afterward, he said " There are 8 kinds of ranks of the Quran. He has mentioned five kinds of it."

1. The mind of the reader will be towards Haq (truth) and if it is not there, then there will be thought of the greatness and majesty of Allah in the mind.

From the listener's in the meeting told " Its meaning is that there will be the attention of the mind in this matter." He said "No, that was toward the personality of Allah and this belongs to attributes of Allah. If these two things will not be available then there will take care of its meaning. "

Fourthly, at the time of reading there will be overwhelming thinking about the mind that how this wealth is suitable for me. And who is me and to get his felicity. If it will be not possible, then think this that he is reading for the sake of Allah and he will get the reward of reading about it. During this time the compiler of the book said "When he will read the holy Quran then there will be ideas will come into the mind. During the time of reading if there will be another idea, then he will say in mind, then how is such thinking and doubt.? Then I will engage my mind completely in this matter. And during this time, there will be found of any Sura (verse) which is an obstacle of thing and it will be there in thinking in mind or any Sura will be found and due to which such difficult problem will be solved." Khaja Sahib said, " This is good thinking and so do it in a better way."

Discussion about leaving of the world

On the Wednesday on the 3rd Rabil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the leaving of the world was started. He said "It is the really wise thing that the world should be left." He said " If any person should advise that after his death that 1/3 of his wealth and properties should be given to such person who is the wisest person among all. So

how to decide on this matter?" He said " The wealth and properties should be given to such person who has left the world." From the listener's in the meeting told " If that person who will leave the world, then how he will take the wealth and properties.? " He said " It is a matter of expenditure so it should be used in such expenditure." Then he said " The meaning of the world is not gold and silver, but as per the saying of one pious person, it is just like stomach pain and one who eat a little food, then he also will belong to the person who has left the world and one who will eat full of stomach then he does not belong to the person who left the world."

The Satan of Qannas

Afterward, he said " Satan says one who will perform prayers with full of the stomach, then he will embrace him. So when he will come out after the performing of the two rakat prayer, then it will be found that there will be his overwhelming on him. He will be also run out far away from the sleeping person who is hungry. So it should be guessed in this matter that when the hungry person will be engaged in the prayer, then how he (Satan) will hate from that person. From the discussion here about the Satan and Satanic, apprehensions were started and he said " Qannas are such devils and who are always available in the heart of the mankind. When the man will be engaged in the worship of Allah, then Satan will be run out of there."

Afterwards, he said " Maulana Tarmazi wrote in the book *Naderl al- Usool* that when Prophet Adam

(A.S.) was coming down on the earth from the paradise and one day Hawa (A.S.) was sitting there. At that time, Satan came there and he was brought Qannas with him and he told Hawa (A.S.) that " He is his son. So she should keep with her." When Adam (A.S.) came and he asked " Who is this?" Hawa (A.S.) told "He is the son of the Satan." He said "He is our enemy." Upon saying he cut four pieces of Qannas (devil) and placed those pieces on four mountains. The Satan was called " Oh: Qannas, Oh: Qannas " and he came out there in his first shape."

At that time Qannas came out there in his first shape, then Satan left from there and Prophet Adam (A.S.) came there and upon seeing the pieces of Qannas he asked "What is his condition?" Then Hawa (A.S.) told him all the details on this matter. Then Prophet Adam (A.S.) was killed Qannas again and be burnt to death him and throw away the ashes in the running water. When he went from there Satan came there and he asked with Hawa (A.S.) about Qannas and she told him all details that Prophet Adam (A.S.) was killed and be burnt to death him. So Satan again presented Qannas and when Prophet Adam (A.S.) came and he finds Qannas there so he killed him and he was eaten away. Then Satan came there and called " Oh: Qannas, Oh: Qannas " so there was a voice of Qannas came from the heart of Adam (A.S.). Then Satan told him " To stay there and it was his object in this matter."

Getting predictions from the Quran

On the Wednesday on the 13th Rabil Awwal

month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the getting prediction from the Quran was started. I was asked " Is there any reference mentioned in this matter is there for getting a prediction from the Quran.? " He said, " Yes, there is a reference from the sayings of the holy prophet." Afterward, he said " When you open holy book Quran then opens it from the right hand. And not open from the left hand. "

Afterward, he told " The story about Sheikh Bedridden Ghaznavi and who said when he came to Lahore from Ghazni. At that time, Lahore was completely habituated. I stayed there for some period of time. Then from there when there was an intention to travel and there was thought in my mind to go to Delhi and sometimes it was desired to go back Ghazni and I was in confusion, but there was so much attraction for Ghazni because there were my parents brothers and other relatives and friends were residing there. In Delhi except one son in law, there was nobody there. In short, I have decided to get a prediction from the Quran. I went into the presence of one pious person. First, I have seen about my intention to stay in Ghazni and then I find the verse of the punishment. For the intention of Delhi, I have seen qualities of the Sura (verse) of the rivers of paradise and attributes of paradise even though there was an idea in my mind to go to Ghazni. But as per Quranic prediction came to Delhi. When I have reached in Delhi and came to know my son in law is in prison. So I reached for the door of the king, so that I could inform the

condition of my son in law there. I have seen that he left of the house and in his hand there were some Rupees were there. And he hugged me and he was very happy. He took me to his house and he put Rupees before me. So there was satisfaction in this matter. In those days, I heard the news which came from Ghazni that the Mughal army came there and attacked in the city and destroyed it and in that attack my parents, brothers, sisters, relatives and friends were killed."

Afterward, I said " Did Bedridden Shaikh when came here from Ghazni and he became a disciple of Sheikh Qutubuddin Bakhtiar." He said "Yes." From here the discussion about Hadrat Khaja Fariduddin was started. He said " His work was different. He left the creature. And he began and used to live in the jungles and deserted areas. It means he was settled down in Ajodhan and he used to eat Darweshi bread and other things which are available in that area. For example Pelo (salvadora persica, a local fruit), etc. And he was content to these items. But there was no limit of coming and going of the mankind and the door of the house will be closed at the time of midnight. It means it was used to be opened always. Due to the grace of Allah people used to bring all kinds of graces. And which are available for the persons who visit there. There was no such person was there who will not get anything. One who will come there will get something from there. His life and his type of powers were strangely of its kind. And which was not available to any other persons. The new comer and the person who has been in service for many

years will be getting the same treatment and in his look and his kindness and attention will be available equally to both of them."

Afterward, he said he heard from " Badruddin Ishaq and who says he was his bosom friend and servant of him. He used to say everything to me. He used to take my advice in every matter. He has intimacy with me and he was used to talking with me. There was no work he did not use to say in privacy and which is not suitable in a public place. It means in manifest and innermost, his manner was same. So such person will be like a wonderful world.

Sura Fateha

On the Tuesday on the 12th of Jamad al- Awwal month in the year 710 Hegira, I was sanctified to the feet of the Sheikh and at that time discussion about verse Fateha was started. He used to recite the chapter Fatiha for the fulfilling of desires and wishes. He said " If there will be any important work or any difficulty is there for anybody then he should read verse Fatiha as follows."

First, recite 'Bis Milla Ar-Rahaman Nir-Rahim'. To recite Mim alphabet of Ar-Rahim with al-Hamad and when he will reach on this then recite three times Ar-Rahman Nir-Rahim and when he will finish Sura (verse) then to say Amin three times then Allah will fulfill his work. Also, in this discussion of Fatiha, he said "Whatever 10 things in the Quran which are available and out of which 8 things are available in Sura Fateha." The ten things are as follows.

1. Personality
2. Attributes
3. Deeds
4. Remembrance
5. Next world
6. Purification of the manifestation
7. Mentioning of the pious persons
8. Mentioning of the enemies
9. War with infidels
10. Orders of the Islamic law

Afterward, he said “ Among the above ten things, the eight things are available in Sura Fatiha which is mentioned as follows.”

1. Personality of ‘Rabbil Alamin’ (Lord of the worlds),

Praise be to Allah, Lord of the worlds.

الْعَالَمِينَ رَبُّ الّْٰمَدُ

2. The acts of ‘Ar-Rahman Nir-Rahim’

The Beneficent, the Merciful,

الرَّحِيمُ الرَّحْمَنُ

3. Attributes of ‘Malik Yaumidin’, the Master of the day of judgment.

الْدِّينُ يَوْمُ مَالِكٍ

4.The mentioning of the 'Eyaka Nabudu' that is the other world, it means " Thee (alone) do we worship. "

نَعْبُدُ إِيَّاكَ

5.Purification of 'Eyyaka Nastin", it means " Thee (alone) do we seek for help."

نَسْتَعِينُ إِيَّاكَ

6.The manifestation of 'Ehdinass Siratal Mustaim Siratal Laizna Anamta Alaihim', it means show us the straight path of those, on whom You have bestowed favours.

الْمُسْتَقِيمَ الصِّرَاطَ اهْدِنَا

عَلَيْهِمْ أَنْعَمْتَ الَّذِينَ صِرَاطَ

7.Mentioning of 'Gairal Maqzub' it means the pious persons

Not the path of those who earn Thine anger.

الْمَغْصُوبِ غَيْرِ

8.Mentioning of 'Walaz Zalin' it means the enemies.

Not of those who go astray.

الصَّالِّينَ وَلَا

So the ten things which are available in Quran and among them eight things are found in the chapter Fateha. Only about mentioning of the war with the infidels and the orders of Islamic law are not found in it there. Then a discussion about Imam Ghazali was started and he said " His statements were as per according to his re-search and he wrote in his book '**Ahyal Uloom**' that Al-Saum al-Nasif al-Sabere Wa-Saber Nesif al-Eman' and it means that the fasting is half patience and the patience is half

of the faith.”

Afterwards, he said “ The meaning of al-Saum al-Sabre and first he explained about the reality of al-Saber (patience) is like the overwhelming which is there due to greed and lust (hawas) but on which there should be an excess of the overpowering of truth (Haq) is required in this matter. ”

Afterward, he said “The reason of the excess of greed and lust has been caused due to two reasons, one is anger and other is lust. The fasting will overpower the lust. So from here, it is known that the fasting is half Saber (patience). And Saber (patience) is half of the faith (Eman). And about this he said there are two things are available in the faith which is as follows. ”

1. Belief
2. Deeds

The book ‘Awarif’ of Sheikh Shahabuddin

Afterward, the discussion about the book **Awarif** of Sheikh Shahabuddin was started and he said “ He has presented five chapters of the book **Awarif** to Sheikh Kabiruddin and after that he said “Whatever he was used to mentioning which is not found and is not heard by anybody. Many times in his discussion there will be very much attention of the people and they would desire that they would die there at some time.”

Afterward, he said “ When this book was presented in the service of the Sheikh and on the same day one boy born in his house and the boy was named as Shahabuddin. ” Afterward the

discussion was started to the matter which he will be heard by one person of grace in which there will be find a different kind of fervor and if that same thing if which is heard with some other person but there will be not find such delight and it is like that such thing which is out from the place and it is decorated with light of respect and in this connection he said the story of one holy and person of grace, who used to lead the prayers in one mosque and after the prayers, he used to tell in the mosque the sayings and conditions of the learned persons from which there will be comfortable to the listeners and there was one blind person among them and who will get delight from those sayings. One day that the Imam (leader of the mosque) was absent in that mosque so in his place Mo'az'zin (one who shouts the call to prayer) was explained the sayings and conditions of the learned persons. That blind person asked " Today who is explaining stories. And that blind person said we do not want to hear the sayings of the sinner person." Afterward, Khaja Sahib while weeping said if the dealings of the person if should not be pious then there will be no effect in his sayings."

On the Tuesday on the 18th of the Rajab month in the year 710, Hegira, I was sanctified to touch the feet of the Sheikh. And I said " My dream in his service which I was seen on the last night. The dream was that it was like morning time and I was doing ablution for the morning prayer and prayer time is very near. So very fast I have done ablution and performed Sunnat (as per the practice of the prophet) prayer. And come to know that just now

the morning prayer is going to perform. So I left for the prayer quickly so to get the prayer. But on walking some distance I have come to know that the sun was rising. So I was afraid that the time of the prayer will be over. At that time I have raised my hands and given the signal to the sun and I told due to the dignity of the Sheikh do not come out and upon saying this, I find delight in the dream. And by that time my dream was finished and there was still night time was there. Upon hearing this Khaja Sahib was began weeping and he said "One Naqib Mohammed Neshapuri was a very pious believer and the God loving person was there. From his tongue, I was heard that he was going one time to Gujrat and in those days, there was a rule of Hindus on it. During the journey, two persons accompanied by me and we do not have weapons with us. Suddenly one Hindu came there and in his hand there was a naked sword with him and in that condition, he came to us. When he came to me then I told Sheikh Sahib to be present and at that time that Hindu person puts down his sword and he said give me shelter. We said we have given him custody. So he went on his way and we have followed our way. Khaja Sahib upon finishing this story said "What's that Hindu saw and what he was shown to him?"

On the Tuesday of the 2nd of Shaban, month in the year 710 Hegira, I was sanctified to touch the feet of the Shaikh. And at that time discussion about the provision of food was started. He told "Darweshi (mysticism) is the name of this thing. That if any person will come and upon saying of his

salam there should be provided food before him. And he himself should be engaged in stories and sayings and with his holy tongue, he said there should be the first salam and then giving food and then have a conversation."

On the Monday on the 8th Rajab month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time food was brought and eating was started. Khaja Sahib said "One holy person said those people who will eat the food before him, then he will find food in his throat and like that he is eating that food." One person among the listeners in the meeting told "Once before Sheikh Abu Saeed, one person beat one bull with stick and Shaikh Abu Saeed told it seems that he is feeling the pain in this matter and that person who was there and he thought it was wrong. Sheikh Abu Saeed was shown him his back and on which there was a mark of the stick was there."

Afterward, the story teller turns toward Khaja Sahib and he told "This story which is similar to that story that the condition of one thing is effected on the other thing. But I do not know its reality. ? "

Upon this Khaja Sahib said with his holy tongue that " The soul will become powerful and reach its perfection, then it will absorb the heart and then the heart will become powerful and it will quench its mould. So due to its unity there will be an effect of any matter on the heart, then its effect will be also there on the mould." The compiler of the book told " This condition is similar to the ascent of the prophet " and he said: " Yes it's right." Upon this, he said " He knows one saying of one holy person

that I do not know on the night of accession the prophet was taken there where there is empyrean, the chair, heaven and hell and whatever he was seen there or those things were brought before where the prophet was there." Afterward, he said, "If these things were taken there where the prophet was there and in this condition the status and position of the prophet is very great."

The system of pledge

The discussion was started by the persons who does not know the system of pledging. Some of them do first pledge and then do the second pledge. Some persons will become disciples at the mausoleum of the master. I told him " Some of them will go to the foot side of the mausoleum of the master by clearing the hairs of the head and will become disciples. So whether this system of the pledge is right?" He said "No".

Afterward, he told the story that " There was one son of Sheikh Fariduddin who was his elder son and who went to the mausoleum of Sheikh Qutubuddin Bakhtiar and at the foot side he was clearing the hairs of the head and he was becoming a disciple. When the news reached to Sheikh Fariduddin, then he told Sheikh Qutubuddin Bakhtiar is our reverend and master (Maqdam) but this pledge is not right. The system of the pledge is to hold the hand of the Sheikh."

On the Wednesday on 21 Shawwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the dream was started. He told " In the olden days there was one Turk was there. And who is called Enkash and who

was the man of Allah. One night he saw Allah in his dream. And in the morning, he was explaining his dream in the presence of Sheikh Najibuddin Mutakkawil and he asked him " To swear that whatever he will say to him that he should not disclose it to other persons "and Sheikh Sahib accepted it. Upon this " He said tonight he was seen Allah in his dream and he was explained lights and condition." Sheikh Mutawakil says that " Turk was lived forty years after seeming of that dream, but I have not disclosed his dream during his life period to anybody. When the time of his death came then I went near him and when he saw me and told did you remember your promise about the dream.?" I said "Yes". I told him " How is your condition" and " He said now he is leaving from the world with the absorbed condition."

From here the conditions of Sheikh Najibuddin Mutwakil were started. And he mentioned qualities of Sheikh Fariduddin and he said " In Delhi one Turkman was constructed one mosque there. In that mosque, the leadership of prayers was given to Sheikh Najibuddin Mutwakil and for him, he was provided him one house. That Turkman married his daughter and in which he was spending 100,000 Chitals, but actually he spends more than this amount. One time Sheikh Najibudin Mutwakil told him " The perfect Momin (faithful) is such person in whose heart there will be the love of Allah more than his children. You have spent 100,000 Chitals in favour of your daughter, but you have spent more than this. Now if you spend double than this amount in the way of Allah, then you will become

perfect Momin (faithful)." The Turkman was becoming angry for this matter and he was taking the leadership of the mosque and the house. Sheikh Sahib went to Ajodhan from Delhi and he explained all details to Sheikh Fariduddin." Sheikh Sahib told Allah says " Ma Tansiq Min Ayat Wa Tansah Mat Bakhair Minha Wa Mislaha ". And it means "The verse We have cancelled and in its place, We sent down another verse. . "Better than this there will be not paid attention to this work." Perhaps that Turk's name is Etmer. Sheikh Sahib said " If one Etmer will go then Allah will bring another Etmer in his place." In those days a king named Etmer came in that kingdom and who paid him great respect and honour to Sheikh Fariuddin and his respectable family.

Afterward, the discussion about Sheikh Bedridden was started and he said " Nizamuddin architect who build for him shrine building and Sheikh Bedridden was sat in that shrine building. In those days, there was a disturbance in the work of Nizamuddin so Sheikh Bedridden was sent the details in which he was mentioned all conditions that one person was constructed shrine building for me and now he is in bad condition and for this reason, he is also facing bad condition. Sheikh Sahib sent his message that the person who does not follow the steps of his masters then he will face such conditions. It means there were no customs of our masters of shrine buildings and those who build a shrine building and sit in them, then he will face such things." After this, the discussion about Sheikh Qutubuddin Bakhtiar was started and he

said: " He was memorizing the holy book Quran in the last days of his life and when he has memorized Quran then he was dying."

Afterward, the discussion about the death of pious persons of Allah was started. One person among the present in the meeting place asked questions about the death of one pious person that " When he was dying, he was saying slowly the name of Allah and which was on his tongue." Khaja Sahib was began weeping and he said one Rubai (quatrain) in the Persian language.

On the Friday of the 26th Zeqad month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. In the house which was opposite of the Central Mosque of Kelo Khakri before the prayer the discussion about the learned persons of Tariqat (mystic way of life) was started. Regarding those persons who will engage in the invocation of Allah and also about those persons who are used to engage in love and repetition and they want to show themselves to such people. Then he told one story that "There was one student called Sharafuddin and who was possessing knowledge. One day he was sitting in the presence Sheikh Fariduddin so the Sheikh asked him what is his position on education?" He said, " Now he was forgetting everything." The Sheikh was angry with him for this matter. When he went from there, then he said: " This person was becoming very much proud." In short Khaja Sahib ended this story and he began weeping and he said one more story that "There was one master who was there and whose son Mohammed was becoming perfect, then he

wants to come into the world of mysticism and so he told his father that he wants to become Darwesh (mystic)." The father told him " My son first complete one Chilla (retire 40 days in mystic seclusion) and when he finished Chilla and went back to see his father. Then father asked him some issues and he was answering all answers satisfactorily. The father told him " My son still there is no effect of the Chilla so going again and complete another Chilla. When he was completed second Chilla then he went to see his father. Then his father asked him some issues and for answering he was made mistakes so he asked him to complete third Chilla. When he was completed third Chilla then his father asked him some issues, but at that time, the boy was engaged very much in the invocation of Allah so he was not able to answer about the world of mysticism."

Dreams and its interpretations

Afterward, the discussion about the dream and its interpretations was started. He said " The prophet says " He was seen by his companions in the dream and everybody was wearing dress and one companion was wearing dress up to his chest and the second companion was wearing dress up to the navel and the third one was wearing up to the knees but the dress of Hadrat Anas was touching on the earth." The companions asked for an interpretation of the dream. He said, " To understand the dress as religion."

Ibn Siren's interpretation of the dreams

Afterward, the discussion about Ibn Siren was started and he said "His interpretation of the

dreams was best and perfect. He said one day one person came to see him. And he said, " He was seeing the journey of death in his dream." Another person said, " I was seeing Susan in the dream." He said, " You will be faced bad thing." He asked, "How."? He said, " Before of Susan there is Su is there and its meaning is a bad deed or a bad thing." The compiler of the book asked "How was person Ibn siren?." He said, " He was a pious person and a man of knowledge and who lived in the time of Khaja Hasan of Basra."

Afterward, he said " Imam Ghazali wrote in **Ahyia Uloom** that the predictions of the two dreams by Ibne Siren are really wonderful things and which are as follows.

Once one person came to visit him in the month of Ramzan and that person told him that "He was seen in the dream that there is a ring on his finger and from which he is putting stamps on the mouth of the men and on the female private parts." He said " You are perhaps Muezzin (one who shouts the call to prayer)" and he said "Yes". He told him " Why he is shouting prayer call early in the night time." The other person came and he said: " He was seen in the dream that the people are taking oil from the foot and then I am going on filling in it." He said, " There is a woman in your house so investigate into this matter that whether she is your mother??" And he was investigated and he find she was his mother.

Boils and eruptions

Afterward, the discussion about boils and eruptions and similar type of the disease known as

running sore was started. He said “ One who reads Surah al-Burj during the Sunnah (as per the practice of the prophet) prayer in the Asar (The late afternoon prayer) payer then Allah will keep him safe from diseases of boils and eruptions.”. “So, as running sore disease is a similar type of illness like boils and eruptions so it will be hoped that from this also he will be safe.” Upon this, he said, “ One who will read after late afternoon prayer Sura (verse) al-Naziat then Allah will not live him in the grave even for the duration of one prayer .” Then he began weeping and he said: “ What will be the position of that person who will not live in the grave ? and he said when the soul will reach its perfection then it will pulling its mould.”

Leaving of the world

On the Friday on the 26th of Ziqad month of the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. Before the Friday prayer in the house which is in the opposite of the Kilo Khehri mosque the discussion about the leaving of the world was started. He told “ The Prophet of Allah told his companions “ One Darwish was given the option that whether he should like this world or another world.” The Dervish said, “Whatever is there which is prepared for him in the other world and which is liked by him.” When this story was ended. Then Hadrat Abu Baker (R.A.) began weeping. The companions asked him “What is matter.” He said, “ The prophet mentioned about the Darwish is he himself only.” When Khaja Sahib reached at this point, then Sheikh Fariduddin said “ Such type of things has been told by the prophet many times. So

whenever he will say that there was saying of one Dervish and his condition was such then I will able to understand that he is mentioning his condition only." Then regarding leaving of the world, he said " One pious person placed his prayer mat on the water and he was praying there and he was saying ,Oh: Lord, Prophet Khizer (A.S.) was committing a big sin, so enable him divine help of repentance " and at that time Prophet Khizer (A.S.) came over there and he asked him " What big sin he is committing.? So that he should repent in this matter." That pious person told "You plant trees in the jungle and you take rest under shades of those trees. And you would say that you are doing this work for the sake of Allah." Afterward, that pious person told him " To leave the world like him." The Prophet Khizer (A.S.) asked him " What is your condition.?" He told him " His condition was that if the whole of the world will give to him and he will ask to accept it and if he will be told that there will be no accountability for him in this matter. Also, with this he will be told that if you will not accept it, then you will be thrown into the fire of hell, then in that case also he will accept the fire of hell." The Prophet Khizer (A.S.) asked him "Why.?" He told because " There is the anger of Allah is there for the world. So for the thing on which there is the anger of Allah is available so I think it is better to accept the fire of hell instead of the world.".

The presentation of book 'Fawaid al-Fawad'

On the Wednesday on the 30th of the Muherrum month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. On that

day, I was presented my book ***Fawaaid al-Fawad*** in his service. Then he praised me very much and he said well done. On that day, I was renewing my pledge. So the Sheikh removed his cap from his head and awarded me and while putting his cap on my head, he was reciting one couplet of poetry in the Persian language.

He said ***Roahal-Arwah*** is the best book among all books which were written Mashaiq (learned persons). And he said Qazi Hameed Nagori has memorized that book. Usually from the pulpit, he used to give a sermon from this book.

And in Arabic books ***Quwwat al-Qulooob*** is also the best book and ***Roahal-Arwahis*** available in the Persian language. I told him the writings in the book ***Ain al-Qazat*** are also good, but on which there will be no possibility of confiscation. He said "It was written about the condition of the rapture." Afterward, he said "Still, he was 25 years old, he was getting burned. It means in the period of his youth he was engaged very much and established a relation with Allah and which is a strange thing." He said "The writer of ***Ain al-Qaza*** was written about his father that he was a corrupt shirker Qazi who used to take bribes. I asked him "What is his intention for such writing?" He said, "He also has the capacity to understand of a revelation to him. So one time there was Sama meeting was in progress and other Darwish and dear persons of Allah were present in that meeting place. And the father of the writer of ***Ain al-Qaza*** was also present there at that meeting and he said he was seeing Sheikh Ahmed Ghazali there and who came in one

gathering. On that day from that place where Sheikh Ahmed used to reside there was a long distance of travelling. Such gathering was not possible in any other city. And he was in another city and in short when it was checked in it carefully, then it was found as per his saying."

Afterward, Khaja Sahib said "The aim of the story of the **Ain al-Qazat** was that the grace of Allah is not possible to getting from the prayers and recitals. But what there is the will of Allah is there and due to acting upon it is available. During this period, one questioned was there, whether the master of the author of **Ain al-Qazat** is Sheikh Ahmed Ghazeli?" He said "No, because in the writings there is mention of Sheikh Ahmed Ghazali is there and also there is mention of his master. In which it was also written that I am like this and my Sheikh is like that. And if his Sheikh will be Sheikh Ahmed Ghazali then there will be mention of him there. And he will write him as his Sheikh."

Afterward, the author of book **Ain al-Qazat** was still being a child and he was playing with the boys. And the Sheikh Ahmed Ghazali saw him and he asked for him from his parents. But they have hidden the writer of the **Ain al-Qazat** from him and they told him that he was dying. Sheikh Ahmed told " You are saying false. Because till the graces which he will deserve and unless he will not get how he will die?" Afterward, " He said there was blame for Sheikh Ahmed. And for this reason, the parents were hiding of the writer **Ain al-Qazat** from him." Maulana Burhanuddin Gharib was present at the meeting place and he was asked

“Whether there was a trail for the Sheikh in this matter.? ” He said “No, he wanted that he should be blamed and censure in this matter. But he was most pure and pious person. ” It is said that “ When there was blame to him for the butcher’s son, then that butcher used to complain to everybody in this matter. One night that boy was Sheikh then at that time the butcher was seen from the hole in the room that the Sheikh was praying there and the boy was sitting there. Upon the prayer Sheikh, he was started preaching and advises and then he performed two rakat of prayer. And again he started preaching and advises to the boy. Again he was performed two rakat of prayers. In short throughout the night he was spending like that and in the morning the butcher’s distrust was over and both the son and his father were becoming disciples.”

Jogi (Hindu ascetic)

Afterward, Khaja Sahib said “This matter which is not possible for everybody and those who will like doing this are most virtuous and the person of courage.”

Afterward, he said “Once he was present in the service of great Sheikh Fariduddin and at that time one Jogi (Hindu ascetic) came over there and from him I have asked: “ Which way he follows.”? And what are the rules of your work.”? He said “ As per our knowledge, there are two worlds in the soul of the man. One is Alawi (celestial) and the second is Sifli (inferior). From the head of the person to the navel is called Alawi and from the navel to the foot is called Sifli. In the world of Alawi, there is the

truth, purifications, good manners and pious dealings are there. And in the world (Alam) of Sifly, cleanliness and piousness are there. Khaja Sahib said "I liked his talk very much. "

Leaving of the world

Afterward, the discussion about leaving of the world was started so in this matter, he said "There is an excessive exaggeration." He said "If any person will keep fast during the daytime and wake up in the night and he is also Haji person, but the original rule is that there should be truth of the world is not available there in his heart. "

Khaja Osman Hubabadi

On the Friday on the 22nd Rabil-Awwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time, the discussion about the piousness of Khaja Usman Hubabdi was started. He said " For the long period of time he was disconnected with the creatures. And afterward, he began sitting among the people and began meeting with the persons. From the world of invisibility, he heard a call and in which he was told to call to the creature on the condition that there he should bear thousand difficulties and problems. Upon this he was starting to walk on the one way, then one person came there and he slaps on the nape of his neck. And also, second person and third person done the same thing to him. In this way when 1,000 difficulties are over then, he has heard a voice come to the pulpit and call the people toward truth. He requested "My Lord, I have not studied knowledge and he is not perfect, so how he will call the creature toward Him?" There was a

command that “ It is your work to step into the pulpit and Our work is salvation.”

Afterward, the discussion about the discontinuation of meeting with the people was started and he said “Sheikh Ahmed Hanbal was a white weaver and he was away from the mankind for a long period of time. When he came in, the people then he was stopped talking to the people. One friend came to see and told him, “ When you are among the people why you have stopped talking with the people. He told “To talk about the Lord or talk who was created. He could not able to talk about the Lord and about the created who is not suitable to talk.”

Afterward, the discussion was started about the persons who keep fasting and also fasting of Tai (the fasting is kept for 3 days) but some persons only kept fasting for show and self-conceited.

The Darwish persons

On the Tuesday on the 26th in the month of Rabil Awwal in the 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Darwish persons was started and he said “The Mashaiq (learned persons) said there will be sent down the grace of Allah on following three times.”

1. At the time of Sama meeting
2. At the time eating of food with the intention of obeying
3. At the time mentioning of the conditions of Darwish persons

Afterward, he said “Once when he was present

in the service of Sheikh Fariduddin, then at that time six or seven Darvesh people came there and all were young and persons of grace but they were disciples of the masters of Chistia Chain. They said "In the service of Sheikh that there is some story among us. You hear it." He told me to listen and also to Baderudin Ishauqe to hear it. They have explained the story among themselves in very calm and decent style of words like that you have told like this and I told like in this way and then you have explained in that way. And from misunderstanding I have answered and he told that which you have told is right and there is a mistake from my side. And he said what you said it was the right and it was my mistake. In short, this type of discussion was happening. I and Bedridden Ishaque wept upon hearing their conversation and said: "Allah sent down angels to teach us how to settle our dealings."

The tolerance and patience

Afterward, he told with his holy tongue that "At the time of dealings one should speak such conversation and from which veins of the neck should not appear there. It means there should be no mark of discrimination, and anger." Upon this, he said about tolerance and patience that "One should bear the cruelty of everybody and there should be no exaggerated in this matter and should not have the intention to take revenge."

Afterward, he said "If anybody will put thorn so you should also place thorns, then there will be thorns. In the general, persons there is a rule that to behaves with pious people with piousness and

with the bad persons they behave badly. But there are no rules with Darwishes persons and here with good or bad people with both of them, they should treat piously.”

The friends of the religion

On the Wednesday of the 7th Rabil Thani month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the friendship of religious companions was started. The friendship is of two kinds, one Nasbati (connection) and other religious. Among them, the friendship of religious is very strong. Because if there are two brothers of Nasbati (relatives) are there and one is Momin (faithful) and the other is infidel then the property of Momin brother will not be given to infidel brother. So it is known that such type of brotherhood is weak. But brotherhood of religion is very strong. Because the patch which will be there in the brothers of the religion, which will be exhibited there in this world as well as in the other world. During this time, he mentioned the following verse of the Quran.”

“ Al-Khala Yu Mazin Bazuham al-Baz Adwan al-Muttaqin.” And its meaning and interpretation is that “ The friendship of these people will be for revenue and then they will become enemies of each other. But the pious persons will not be enemies of each other.”

The prayer on Saturday and year

On the Sunday 25th of Rajab in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of prayer was started and he

said “ Whatever the prophet of Allah was performed and there are 3 kinds of prayers are there.”

1. As per time
2. As per reason
3. Not as per time and reason

Now the discussion about prayers is mentioned, which are related to the time. Imam Ghazali wrote in ***Ahya al-Uloom*** that the prayers which are related to time are moderate because some prayers are performed daily basis and some are such which are performed one time on Saturday and some are performed one time in the month and some are such that it will be performed one time in the year. The daily prayers which are performed are 8 and among which are five prayers of five times and sixth is Chast prayer (mid-morning prayer). And 7th prayer is about 20 rakat which are performed after sunset prayer and 8th prayer is Tahajud and these prayers are performed one time in the day and night time. And the prayer which is performed on a weekly basis is the prayer of the Saturday and Sunday. The prayer of the month is performed once in the month and in which there are 20 rakat are there which was used to be performed by the Prophet of Allah on the first day of the month. The prayers which are performed one time of the year are four which are as follows.

Two Eid (festival) prayers and third Tarweh (special night prayers in Ramazan) prayer and fourth is Shabe Barat (fifteen night of Sha'ban) prayer. Now the discussion is about the prayers of

the reasons started and he said "There are two kinds of it. And one is the prayer of Istasqa (prayer for the rain) which is performed for rain scarcity. The second is a prayer of lunar and solar eclipses. It means when the sun and the moon are in trouble then this prayer is performed. Now the discussion about those prayers is mentioned, which are not related to time and reason. Which are belong to glorify?"

Afterward, the discussion started whether Nafil (supererogatory) prayer can be performed in congregation or not.? He said, "Yes, because some Mashaiq (learned persons) acted upon this." Then he said "On the night of Barat (fifteen night of Sha'ban) Shaik Fariduddin asked me there is ordered of the prayer at night so to perform it in the congregation and you should become a leader in it so it's as done same."

The prayer of safety

Then a discussion about the prayer started which are performed for the safety of the soul. He said " One who will leave from his house, then he should perform two rakat so, then he will be safe from the help of Allah from all calamities till his stay on the outside. When he will be coming back then he should perform two rakats so that he will be safe from the calamities which will arise from the house. In these two prayers, there is very much goodness and blessing is there."

The verse of throne

Afterward, he said " If any person if he will not able to perform the above prayer, then he should

recite a verse of the throne at the time of leaving from the house and from which he will get the benefits of the above. If he will recite Ayatul Kursi (verse of the throne), then he should also recite the third Islamic creed (Kalmia Tamjid). If anybody will reach late in the mosque then there is no time of performing of the prayer of Tahiyat al-Masjid (the prayer of greeting the Mosque) is there then he should recite 4 times Islamic creed (Kalma of Tamjid) and from which he will get the benefits of the above.”

On the Saturday on the 13th Shawwal month in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. Khaja Noah, who is related with the Sheikh is sitting there near of the Sheikh. And he was reading the book ***Mahsariq al-Anwar*** and he was reached on the saying of the prophet that if any person is performing prayer and if there is saliva or phlegm in his mouth so throw it outside, but not in the direction of Qibla (direction in which Muslims turn in prayer) and not in the right direction because it is the side of the angels. But it should be thrown on the left side slowly. So that the act may not be prolonged and from it there will be no mistake in the prayer.

He said also that “Momin (faithful) will never become impure. Because once the prophet of Allah was going on the way and Abu Harare was coming from the opposite way. The prophet began joking with him and he stretches his hand to shake his hand, but Abu Harare has taken away his hand behind. So the prophet asked him the reason of it.? He said “ Oh Prophet of Allah now he is coming

after the intercourse with his wife and he hasn't taken a bath. Now how he could not shake the hand of a pure person like you." He said " Momin (faithful) will never become impure even he is polluted by post coition bath but he will not become impure. If somebody will drink the remaining water of the person polluted by post coition bath then there will no fear. " He also said "If any women in the shape of Satan, will come to any person, it means if Satan will come in the shape of women to any man then there will be an attraction of his heart then that person should do intercourse with his wife. So that apprehension should be out of his heart." For the married person, it is a condition of the best thing in this matter. Khaja Noah heard these benefits and he stood and left from there. Khaja Sahib pointed him and he said to the persons in the meeting that "To give respect to this person. Because he is a pious person. When he stood and went away from there. Then, with exaggeration, he said about his purification that " He was memorizing the holy Quran and every Thursday he finishes it. And he is very interested to learn much knowledge and he has obtained very much knowledge. He does not have a friendship or enmity with anybody. He is a very pious person." So one day I have asked with him " Why he will do such obedience and worship?" He said, " His aim is your life." Khaja Saheb said, " Who told him this thing.? This is his sign of felicity."

Afterward, he discussed anything which is asked by anybody and he should know about that thing . In this matter, he told " One learned person

Ziauddin used to give lessons under the minaret. And from him, I was hearing that once he went into the service of Sheikh Fariduddin and I do not know about Fiqh (Islamic law), Nahu (syntax) and other knowledge. And he was learning only knowledge of Khilafi (against the tenets of faith) so there was an idea in his mind that if the Sheikh will ask me about Fiqh (Islamic law) and Nahu (Syntax) and other knowledge when what he will answer there.? With this idea, I have reached in the service of the Sheikh and sat there. He asked me “ How the checking of dialectic is done?” I was happy to learn this and positive and negative recognition which came to known in this matter, I have explained in the best way.” Khwaja Sahib said due to the reason of his perfection of revelation he was asked the same thing for which he was known as a learned person.”

This is a collection of benefits and which were collected during a period of three years. And with the help of Allah, whatever I will hear, then I will record the advice and discourses in this book.

The End.

**Fawaid al-Fawad Part
Third**



**Mausoleum of Hadrat Khaja
Nizamuddin Auliya in Delhi**

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These are insinuating in light of Allah and secrets of Allah, which were heard by me from the tongue of our eloquent master Khaja Sahib and who followed straight path and that he is a master and the seal of jurists and who is king of Mashaiq (learned persons) on the earth and well known as Khaja Nizamuddin Auliya.

Discussion of the categories

On Monday on the 7th day of the month of Zeqad in the year 712 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about categories was started. He said “ The prophet said after me there will be five categories of my Ummat (nation).

And there will be a period of each category for the period of 40 years. The first category will be about knowledge and observation. And the second category will be about virtue and cleanliness and third category will be about Tawsil and Trahem. And the fourth category will be about Tuqata and Tadabir and fifth category will be about Herj Marj.

He said “ First category will be the of the companions of the prophets and second category will be of Tabein (successor to the prophet ‘s companions) and the third category will be of Tawasil and Taraham. The meaning of Tawasil is that when the world will come towards them and it will be common to both of them. If one will do hardness, then another will become soft so it is called Tawasil. And regarding Taraham and its meaning is that as if the whole world will come towards them than they spend in the way of truth without sharing in it. The fourth categories are Takata and Tadabir. The meaning of Taqata is that if the world like partnership come towards them, then they will fight among themselves. And the meaning of Tadabir is that if they will get the world, then they will not give to others and they will turn their back to others. The fifth category is Harj Mar and this category is that which will involve in criticism and fault finding of each other and this category will pass away during the period of 200 years. When the period of 200 years will be passed away, then the puppies will be better than the sons of Prophet Adam (A.S.). When Khaja Sahib was reached at this point, then he was shut, tears and he said this order is for 200 years after the prophet

and what will be the condition of the creatures of the present time? ”

Engagement in Zikr (invocation) of Allah

Afterward, the discussion about engagement in Zikr of Allah was started and he said: “ The real work is an invocation of Haq (truth) and other than this all other things are a hindrance in the remembrance of Allah.” He said, “The books which I have read and if I read them at any time, then I will find there was wildness and tell voluntarily that where I have fallen.”

Afterward, he told one story that “ Sheikh Abu Saeed Abul Khair when he was reached in the conditions of perfection, then the books which kept for study and he has kept all those books in the corner. Some say he washed all books. Again he said “There is no mention of the washing of the books. Of course, he kept saving in one place.” One day he was studying those books and he heard one divine call in which it is said to him, “ Oh: Abu Saeed return back to our agreement because you have engaged in other things.” When Khaja Sahib was reached at this point, then he was shut tears.

The deflation in the food

On Tuesday on the 12th of the month of Zil-Hajj in the year 712 Hegira, I was sanctified to the feet of the Sheikh and at the meeting place, many people were present in the service of the Sheikh. Some of them will not get the shade so they were sitting in the sunlight. He told “Others to sit in close so that they will get placed in the shade. Because they are sitting in the sunlight and but he

is burning." In this connection, he told one story "In Badayun there was one Sheikh Shahi Moitab and who used to live there and one time their friends take him for the excursion outside and they cooked rice pudding there and when they put the food then Sheikh Shahi Moitab said in this food there is deflation was done. Perhaps two persons before bringing milk have to drink and eaten something and which is mentioned as the greatest fault with the Darwesh. " When Khaja Shahi said "Those who eat before meals why they eat again with the friends. " So upon saying this, they said " Due to boiling the milk came out of the cauldron. As the milk, which was coming out so we began drinking. " So, he said " The drinking of such milk is illegal and it should be allowed to fall. " In short, their excuse was not accepted and they were given a punishment that they should stand in the Sunlight. Due to stand in the sunlight there was a flow of perspiration so again Khaja Shahi said " To call a barber and when he asked why.? He said " To take the same quantity of blood from my body equal of the perspiration, which was falling out of the bodies of these friends. " When Khwja Sahib was reached on this point and he said, " The brave and its name is called love and it is called also justice."

Afterward about his piousness, he told this story " One time Sheikh Nizamuddin Abu Al-Moed was becoming ill, then he called Shahi Motiatab and asked him to pray so that the disease should be gone away. Khaja Shahi made an excuse in this matter that he himself is pious. Still, he is desiring this thing from him. Then he said, " I am a man of

the bazaar so do not say such thing." But the Sheikh didn't accept anything. He said "The prayer should be done must so that he will become healthy." Then he said "Yes." So it's better to call his two friends and one is Ashraf and who is a pious person and another is tailor person and, in brief, both of them were called there. Khaja Shahi told them Sheikh Nizamuddin Sahib was told like that. Now you both become my friends in this work and help Me. It means they worked and from head to chest is entrusted to me and from chest to up to one foot to entrust to one and the other foot is entrusted to another one. In brief three of them were engaged and suddenly the disease was turned into healing. Regarding the miracle of that pious person, he told one more story that "He used, to say many times that upon his death if anybody will face any important work, then he should come to his grave and if the work will not be completed within three days then he should come on the fourth day. If it is not completed on the fourth day, then he should demolish his grave."

The chastity of pious persons

Afterward, the discussion about the chastity of pious person was started and he said "The prophet is expected of the chastity and they are innocent and with Faqirs (Darwish) and the pious persons are expectant of the chastity and innocence. But the prophets are expectant of the chastity and for the pious persons, the chastity is legal."

Discussion of memorization of the holy Quran

On the Friday on the 22nd of the month of Zil Hajj in the 712 Hegira year, one person came and

requested for supplication for the memorization of the Holy Quran. He asked " How far he was memorized "and he said " Three parts. " He said, " The remaining parts should be memorized in small proportions and recite first three parts many times in this matter."

Afterward, he told this story " One night he was seen in his dream Sheikh Bedridden Ghaznavi and from him, he was requested for the memorization of the Holy Quran. The day break, then I went into the service of any other pious person and requested him in this matter and he said that, like the above who prayed for him in the dream he should pray in the day time. " So that due to the blessing of his prayer, he should memorize the Holy Quran. That holy person prayed and he said " One who recited two verses at the time of sleeping, then he can surely memorize the Quran and that verse is as follows.

" Elhakum Elaha Wahed La Ilha Ills Huwa Rahman in Fe Khaalq Samata Wal Arz Wal Ektalaf Al- Lail till Yaqiloon."

The persons of the cave

Afterward, the discussion about the divine powers of Allah was started and in this connection, he told this story that "One time the Prophet of Allah was desired to the see the people of the cave. Then there was the command of Allah " We said that you did not see the people of the cave, but you can see them on the day of judgment. And if you want that they come into your religion, then We can do that." Upon this the Prophet of Allah was brought one rag and four persons Abu baker Siddiq

(R.A.), Umar bin Qattab (R.A.), Ali Ibn Tabeb (R.A.) and Abu Zur Ghafari (R.A.) and he told them to hold one corner of it and then he was called the wind from which Prophet Sualiman (A.S.) used to take work and he said “ The wind to take away this rag along with these four persons on the door of the people of the cave. ” The companions conveyed salam from the outside. Allah has given life to them. They replied for their salam. Upon this, the companions presented them the religion of the prophet and for which they have accepted It. Khaja Sahib said “ There is nothing which is not there in the divine power of Allah. ”

Discussion about supererogatory prayers and recitals

On Monday, for the first of the month of Safar in the 713 Hegira year, I was sanctified to the feet of the Sheikh. The discussion about supererogatory prayers and sending the blessing on the prophet was started. He said “ One night he was seen Khaja Fariduddin in the dream and he told me to recite nine times the following phrase.”

“ La Ilha allah Wahidahu La Sharikalahu Lahul Muluk Walahi Al-Hamad Wahua Ala Kulle Shain Qadiri.”

And when I was waking up from the dream. Then I was followed by this recital for always. I said in my mind that there is some aim in this instruction. Afterward, I have seen in books of Mashaiq (learned persons) that one who will recite this supplication for 100 times, then that person will be happy without any source. And he will spend his life happy then I came to know that the aim of

the Sheikh was like this.

For this excellence of this supplication, he said it is available in the sayings of the prophet that one who will recite this supplication ten times after every prayer, then he will become such a person who has freed 1000 slaves."

Regarding reading the Sura al-Naba after Asar (late afternoon) prayer

Afterward, he said "Once in the dream he said after the prayer of Asar to read five times Sura al-Naba and when I was woken up when I was followed by this instruction. Then there came the idea in my mind that there will be sure and glad tiding in it. " So I was seeing it in exegesis in which it was written that one who will read it after the Asar prayer daily for five times, then he will become the slave of the truth. It means the love of Allah will be established in his heart. Upon finishing these two benefits, he was instructed the persons in the meeting to follow it for always."

On the Tuesday of the 2nd of the month of Safar in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. One person from meeting told "Some person had said bad things about you on every occasion. And they say such things about him and for which there is no power to bear such allegations." Then Khaja Sahib said " I have forgiven all of them. So you also forgive them and do not have enmity with them."

Afterward, he said " Chajju who was a resident of Andip and who used to tell him always bad things and always ready to do enmity with him. Telling bad

thing is easy, but to the desire of the bad things is worse than this. In short when he was dying then I went to his grave on the third day and prayed for him " Oh: my: Lord, who used to say bad things to me and I have forgiven him so do not give him punishment for my sake." He said " If there is unpleasantness between two persons. Then it should be sorted. If one person who will be sorted it, then, in that case, there will be fewer difficulties for the other person."

Afterward, he said " The people are not happy with the bad sayings and it said that the property of the Sufi is in a way out and his blood is permissible and when there is such condition then what will there the complaint and grievance of the backbiting.?. During this time one person came there and he was informed about that " Now at this time the congregation of your friends is there at the such and such place and there is kept flutes also there." Upon hearing this Khaja Sahib, was becoming unhappy in this matter. He said "He has prohibited flutes and illegal things. And whatever they did, it is not right and they have been exaggerated in this matter." He said further, " If the leader (Imam) will do mistake than followers (prayer) should point out his mistake by saying 'Subhan Allah' and for women by ridiculing with clapping, but not with two palms, but with one palm and with one back side of the palm because clapping with palms is added in the playing. In short, such that even the matters, of play are prohibited. In Sama, there should be taken more care in this matter. When there does take very

much care in the clapping of the palms than regarding of playing of the flute, then what should be there very much prohibition in it.?

Afterward, he said, “ If anybody will fall from any place, then he should fall within the Islamic law and if he will fall outside of the Islamic law, then he will not have any position in this matter.”

The Sama

Afterward, he said “ The great learned persons have heard of Sama. And who belongs to this work and who are a person of taste and recitals. When they will hear one couplet of the choristers and then there will be tenderness upon them whether it may be there or not there flute. But those who do not know of the fervor and whatever will be sung before them, then there will be no benefit at all to them. So it is known that this work belongs to persons of pain and it is not for flute etc.”

Afterward, he said “ The people will not get attention in the daytime and if at any time in the day if they will get happiness. Then for them the remaining time will be in its custody. If in any group if there will be available to any person of taste and person of grace will be there then for the remaining persons of the group will be coming under his custody.” Afterward, he said “ In the olden days one Qazi (judge) was there in Ajodhan and who used to reside there and who was always used to fight with Khaja Fariduddin and as such that one time he went to Multan city and told leaders there how it is legal to any person who will sit in the mosque and hear the Same there ?” and they said “We did not tell him nothing.”

Afterward, Khaja Sahib said “ When he has heard Sama and for all times, then as per swearing of the saintly dress of the Sheikh, I kept it as a consideration as per attributes and conduct of the Sheikh. One time during the life of Sheikh one chorister sang one couplet of the Persian than at that time I come to know his likeness of attributes and perfection of holiness and excellence and pleasantness was remembered to me. And at that time, there was such condition which prevailed upon me that which is not possible to describe in the words. The Qawwals (chorister) wanted to sing other couplets, but I asked him to repeat the above couplet. And upon reaching this point, Khaja Sahib shut tears. And he said, “ After a short period of time Sheikh Sahib was passed away from the world.”

Afterward, he said “ On the day of judgment it will be asked for anybody that, have you heard Sama in the world.” He will say “ Yes.” He will be asked “ Have you heard that couplet and you have doubts about the attributes upon Us.” He will say “ Yes”. He will be asked then “ For the incipient and attributes who will be there apprehended on the old Personality.” He will say, “ Oh: My Lord. I have said this due to the excess of the love.” Then there will be a command that “ As you have loved Us, so We bestow mercy upon you.”

The miracles of the prophet

Afterward, the discussion of the miracles of the prophet of Allah was started and he said: “ Animals and inorganic materials were obedient to him.” In this matter he told one story that “ When the last

Prophet of Allah was coming into the world and he sent Maz Bin Jabal to Yemen and he told him " In that Velayat (state) there is one water spring known as Ain al-Alreaf is there and it is also called Ain Wafat and specialty of this spring water is that if some water of it will be drink, then the man will be dying suddenly and when you will reach for that spring water tell him that the prophet was appeared in the world, so when you will reach there, then you should convey my message." So he told the story of the prophet hood and that spring water accepted the prophet hood of Allah's prophet and it has lost its previous property.

Isim Azam (Al-mighty's name)

Afterward discussion about using Isim Azam (Al-mighty's name) was started. He said "When Ibrahim Adham was asked whether he was remembered Isim Azam?, then recite it." He is told, " To keep away the stomach from the ill-legal load and to keep away the love of the world from the mind, then if you read any name of Allah which will become the name of Isim Azam." During this time, the food was brought there and salt was kept there. Then Khaja Sahib told " Meals should be started eating with salt. But to make wet the finger from the saliva of the mouth and take the salt with it. And there is no mention of it. If the finger is not wet, then the salt will not touch it. So to take it a little with the help of two fingers." So I said thanks to Allah for this benefit. That it was known to the right of the salt again. Khaja Sahib smiled and he said, "It is good."

Good reply

Moulana Mohiuddin Kasani was also present there at that time. He was made an interpretation of my talk and he said one story that "Once one person went into the service of Khaja Shams Malik and he has desired something there. But he was given his reply in negative to him. But still that person was standing there. Shams Malik told " Why he did not go?" And that applicant (sail) told him " He needed to reply from him." He told him " What is the answer better than it I would say to him."

Hajj and visit of master of without devotion

On Friday on the 26th of the month of Safar in the year 711 Hegira, I was sanctified to the feet of the Sheikh. I told him that "This time he came for his visit of his relation kith and kin." Some companions said this " Nobody should not come to this place with the intention of any other work. And also not with the intention of his service. So he should not come near to him." I told and think in my mind, even though the method is like this, but my mind does not like that without a present in the service of Sheikh should not go from the limits. So I will go against the customs. So while thinking this, I came there and was presented myself at the service of the Sheikh Sahib and Sheikh Sahib told " You have done well. "

Afterward, he said, " There is customary in the learned person that nobody visits them before Ishraq (mid morning) and after Aser (late afternoon) prayer, but for me there is no such custom and I used to come and go anytime whatever I like."

Afterward, the discussion started that some

persons after returning from the Hajj pilgrimage they used to engage a whole day in the remembrance of Allah and used to mention it in every place and this is not good.

Afterward, he said "One person said he came from the such and such place." Some pious person told "Oh: Khaja what are the benefits of your visit to such place?. Because still the pride is found there with you."

The service and willingness

Afterward discussion about service and willingness was started. He said, "One who do service, then he will become the master and without service how he will become master?" Those who will do the service. Then they will get service."

Afterward, this discussion about good deeds was started. One person wrote about ten methods and out of which five are in the head and five are in the body and who described in the poem.

Not to accept the kings' offer

On Wednesday on the 19th Jamidil Awwal month, in the year 711 Hegira, I was sanctified to the feet of the Sheikh. In those days, the king was granted land and many things and its title papers were sent in the service of Khaja Sahib. Khaja Sahib did not accept all these things. And in this matter, he said "He is not suitable for garden, land and agriculture work and while smiling, he said if he will accept these things, then what will the people say that Sheikh is going to the garden and he is going to visit his land and his agricultural work.

Whether these things are suitable?". Being in tears, he said " No person among our masters and learned persons did not accept it. "

Afterward, he said " In those days Sultan Nasiruddin visited Ajodhan while going to Multan and on that day Sultan Ghiyasuddin who was a local ruler of there and he came to visit Sheikh Fariuddin " and he told "He brought some cash and title deeds of four villages. And cash is to Darwesh persons and title deeds are brought in your honour." So he was smiling and he said "Give me cash so that myself and Dervish will spend it together. But take away the title deeds and for it there are many seekers of it, are there so give it to them. " During the time of the story he mentioned saying of the prophet " Ma Dakhal Bain al-Adkhal Zela ".

Afterward, he said " This saying told by the prophet on some special occasion. That is one time the Prophet came into one house where there were two kinds of wood were there and with one wood plough work is done and with another wood driving of animals is done and when he saw it when the Prophet told " Ma Dakhal Bain Al-Adkhal Zela ". When these woods will be in any house than in that house there will come disgrace there. From here the discussion about Sheikh Jalaluddin Tabrazi was started. He said " He was writing one letter in Arabic to Sheikh Bahuddin and I have seen myself that letter in which he wrote one who will like the coming of the property from the women's side then he will not get any better condition and in it also mentioned about Zega and its meaning land and

villages. In short, I could not remember the Arabic word used in this matter, but its meaning is those persons who will like in mind for the land so he will become the man of the world and the people in the world. ” He asked about “ Sheikh Noor Allah to whom he was pledged” and said, “ He was a disciple of Shaikh Abu Saeed Tabrizi.”

The discussion about recitals

Afterward, the discussion of recitals was started. One person from the meeting place asked him to what this saying of the prophet is related.? “Sahib al-Warud Maloon Tarik al-Warud Maloon.”

He said “ It is about the people in the books. This matter was happened that when it was reported in the service of the prophet that such and such Jewish or worshipper of the fire used to do too many recitals and in this matter they term it is called Tamqita. The Prophet told “Sahib al-Warud Maloon” and when a Jew was heard this then he left the recitals and when the Prophet heard this and he said “Tarik al-Ward Maloon. ” And some say it is generally saying of the prophet and its interpretation is that if any person who will leave recitals intentionally. Then he will be become the person from leaving the recital and such person is called “Tarik al-warud Maloon. ” If any person who is head of the community and where many persons used to come and go, and there is the expedience of the Muslims is attached to him and then he will engage in his recitals. Then in his favour it will be called as “Sahib al-Warud Maloon ”.

In this situation, I told him, “If any person due to engagement or some excuse will not complete

his stipulated recitals, then he should complete it in the night time instead of daytime. Then what is instructed in this matter.?" He said " It is better to perform it in the night time. If it is lapsed in the night time, then perform it in the day time. Because night is the caliph of day and day is the caliph of the night. So it should not be lapse." Afterward, he said, " The recitals which stayed away without any excuse and there are three conditions which are not free from it are as follows."

1. Inclination of lust
2. Illegal or anger
3. If there will be any fall of calamity on any person.

In this situation, he told this story that "One day Moulana Aziz Zahed was falling down from the house." When he asked the reason for this matter, then he said: " He used to read Surah (chapter) Yasin daily and today he did not read it."

Poem

On Wednesday, of the fourth of the month of Jamdil Awwal in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of the poem, thoughts and Gazal (ode) was started. He said "Once Sheikh Fariuddin read one Persian couplet and on that day the time was passed from the morning to evening time and also the couplet was there with his tongue even at the time of breaking of fast and at the time of Sahar (pre-dawn meals during fasting month) also he was reciting that couplet. When the number of times he

recited this couplet then there will be changes in his face."

Afterward, he said, "It is not known what was the idea in his mind and what was matter in it that he was asked to repeat this couplet number of times."

Afterward, he said "Once Shaikh Bhauddin Zikeria was standing inside of his house in the door and he was holding the door with one hand and the other hand was on the other door, and he was reciting one Persian couplet number of times. Afterward, Khaja Sahib said, " It is not known what was the matter with him that he was asked to repeat this couplet number of times? , and that what was an idea in his mind?."

Trust in Allah

Afterward, the discussion about trust in Allah was started. He said " There should be trust in Allah. And except Him, there should be no trust on the other." Upon this, he said, " The declaration of a man will not be completed unless he will not think the reality of all creatures is less than a mosquito."

Afterward, in this connection, he said the story " Once Ibrahim Khawas was going to Makkah and one boy was also with him. He asked him " Where he is going?." He told " For the visit of Ka'aba in Makkah. " He asked " Where his luggage on the journey?. " He told " Allah will make live and establish man without sources. Surely he will send me to Makkah without luggage and convenience. " In short when he was reached Makkah, he saw the boy reached there before him and he was

circumambulating Ka'aba there. When his looks fall on him, then he said " Oh: a poor believer. Whatever you have told me whether you have repented in this matter or not?."

Afterward, he said one more story " Once one thief of shrouds was coming in the service of Khaja Bayazid Bustami and repented. Khaja Sahib asked him " How many shrouds you have stolen from dead bodies of the persons.?" He told " He has stolen shrouds from one thousand dead bodies. Among them how much he was found in the direction of Qibla (direction in which Muslims turn in prayer).?" He told "Only two and the remaining others were not in the direction Qibla." Listeners asked for Khaja Sahib " What is reasonable in this matter.?" He said " Both of them to have trust in Allah and others do not have to trust in Allah. "

The kind of sustenance

Afterward, Khaja Sahib said "As per the saying of the learned persons there are found four kinds of the sustenance. "

1. Riziq Mazmun
2. Riziq Maqsum
3. Riziq Mamlok
4. Riziq Maoud

" Riziq Mazmun is about that the things about food and drinking from the source of income. Riziq Maqsum is that for which Allah is guaranteed in fate. Allah says " Wama Min Dabta Fil Arz Ala Lahu Rizqaha." Its meaning and interpretation are that "There is no animal are not there in the world for

whom Allah is not guaranteed sustenance for them." "Riziq Maqsum is that which is allotted to him at the time of the beginning of the world and which is recorded on the tablet as per the fate. Riziq Mamlok is that which is stored. For example Rupees, currency, sources and clothes. Rizk Mamlok is that which is promised by Allah to pious persons." Allah says "One who fears from Allah, then he will make sources of income for him and Allah will provide him with sustenance in such a way that he could not imagine and think in this matter."

Afterward, he said, "In Rizq Mazmon there is trust and which is not found in other substances. Because of Rizk Maqsum what is the work of the trust.? In this way understand other kinds of sustenance. There is trust in the sustenance of Mazmun. It means one should know that whatever his income is there which will be available to him surer."

The Excellence of the prayer

On Saturday 29th of the month of Jamdil Akhair in the month of the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the excellence of the prayer was started. And he addressed me and he said "The prayer should be performed in the congregation." I told him there is one mosque near my house where he used to reside there. If I leave for it as there is nobody there in my house to look after for my papers and books there so, for this reason, he used to perform congregational prayers in the house."

Afterward, he said, "The prayer should not be

performed in the houses, but it is having excellence in the mosques." Upon this, he said " In the previous prophets, there were established mosques to perform the prayers there and there was not legal to perform the prayers in other places, but during the period of last prophet this facility was started to perform prayer at any place. In the olden days, there was a (Zakat) religious tax was required for one-fourth of wealth. But during the time of the last prophet for the property and wealth, there is a religious tax required is only for 1/40 portion.

Generosity and miserliness

Afterward, he said " 40th portion is given and which is also because he should not be called miser. And from him, this name of miser may be removed from him. But he is also not called as generous and generous is such person, one who will give more than a legal tax of Zakat." During this period, I told him " What is meaning of the saying of the prophet of Allah "Al-Saqi Habib Allah Wain Kan Na-Fasiqan." And its meaning and interruption is a generous person and he is a friend of Allah and whether he may be a sinful person. He said " It said in this way. " One the person in the meeting said this saying of the prophet is available in **Arabain**. Khaja Sahib said " This saying of the prophet, which is available **in Shahain** which will be found correct.

The difference between Saqi (bountiful) and Jawad (generous) person

Afterward, he said " The difference between Saqi (bountiful) and Jawad (generous) is that Saqi is that person who will give more than an Islamic tax of Zakat. But Jawad is such person who will give

more for reward, for example, if he has 200 Dirhams with him, then he will keep with him only five Dirhams and remaining 195 Dirhams he will spend in the way of Allah. Upon this, he said Sheikh Fariduddin said that there are three kinds of Islamic taxes of Zakat as follows.

1. The Zakat of Shariat (the Islamic law)
2. The Zakat of Tariqat (mystic way of life)
3. The Zakat of Haqiqat (in reality)

The Zakat of Shariah is that, if one has 200 Dirhams, then he will give away in secret five Dirhams in the way of Allah. The Zakat of Tariqat (mystic way of life) is that from 200 Dirhams he should keep to himself only 5 Dirhams and remaining 195 Dirhams should be spent in the way of Allah. The sect of Haqiqat (in reality) is that he should spend 200 Dirhams in the way of Allah and do not keep any amount with him."

Regarding Zakat (Islamic tax) he said: "One story that Junaid of Baghdad used, to say the learned person of his time " Oh: bad learned persons and give away Zakat of the knowledge." He was asked " What is meaning of this type of Zakat.? " He said, "About 200 issues which they have learnt and out of them to act upon five issues and from 200 sayings of the prophet to make taking part of 5 five of it in daily practice."

Afterward, he said about " Moulana Raziuddin Sanani who was the author of book ***Mahsaraiq al-Anwar***." He wrote this book of arguments which is between him and Allah. If there will be any

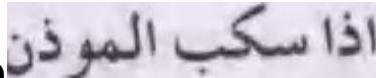
difficulty of saying of the prophet then he will see the prophet in his dream, then he will make the necessary correction therein."

Afterward, he said " He was belonging Badayun and then he went to Kol and there he became vice Sherrif (ruler). The Sheriff under which he was deputy and who was a man of proficiency. One day sheriff was talking with him and Moulana was smiling and he sends to him the ink bottle and he was becoming disaffected and afraid of him. He stood there and he said " We do not want to sit among illiterate persons." Then his source of income was increased. He used to give tuition to the son of the owner of Kol and he will get 100 Ashrafi (golden coins) from there and he was used to be content with this income. He went from there to Makkah for Hajj pilgrimage and from there he was visited Baghdad and came back to Delhi. In those days there were many persons of knowledge were there and all were equal with him in his knowledge. And for the knowledge of Hadith (sayings of the prophet) he was superior and nobody was not equal with him. "

Afterward Khaja Sahib said, " His work was made by one saying of the prophet. And which was happening like that when he was left from Kol for Hajj pilgrimage and he was purchased one shoe and to, wear it. When he was passed from one destination, then he was tired there. Then he came to know that it is not possible to go on the footing. In this thinking, he saw the son of the ruler of Kol on the horse who was coming there to bring him back. When Moulana saw him and thought in mind

that if he gets that horse, then the journey will be finished easily.

He was in thinking so the son of the ruler requested him to come back to Kol. When he was not accepted in this matter, then he offered him his horse and requested him to accept his horse. And he accepted his horse and was continued his journey. In short upon performing the Hajj pilgrimage he went to Baghdad. Where there was on Muhadith (a scholar of the tradition) and his name was Ibn Zahri and for him the people were constructed the pulpit and on which he used to stand there and explain the sayings of the prophet. Around him, the people used to sit in the group as per their knowledge. One day Moulana Raziuddin went into his gathering. He was sitting in the group which was very far from him and at that time Ibn Zahari was explaining the saying of the prophet that to conformity of Muezzin (one who shouts the call to prayer) and it means the listeners have to say same as per Muezzin and he was starting the saying of the Hadith with the words' " Eza Skub al-

Moaz'zn". The meaning of Sakub  is when the call of the Azan (prayer) will reach your ears, then you should say same like Him. When Ibn Zahri explained this as saying. Then Moulana Raziuddin where he was sitting he said slowly to others "Eza Sakat al-Muazzin" and it means when Muazzin will be silent after saying the phrases then be silent in this way. Whoever is heard this when he said this to other and other to third and in this way it was reached to Ibn Zahari. He called " Who said Like this. " Moulana said, " I told this. " Then Ibn

Zahari told there are meanings of the two things. So we should refer the books. There were reasons for two things. When they stood at the meeting place and saw the books and two things were found with logics, but 'Eza Skat' was more correct. When the caliph heard this then he called Moulana Raziuddin in his court and he was given him respect and honour and he was studying some things from him. In short, he came from there in Delhi. In Badayun, there was his teacher who was a person of Velayat (saintliness) and a pious one and he has one book named **Makhlis** with him and which Moulana Raziuddin asked him but he didn't give him that book. When he reached to Delhi upon obtaining knowledge, then he told once his teacher was not given the book **Makhlis** of sayings of the prophet to him. Now if the authors of that book will come there, then he can teach them. Somebody was informed in this matter to his teacher. He told "The Hajj pilgrimage of Moulana Raziuddin was not accepted. And if accepted, he will not say like this." Khaja Sahib told this and shut, tears and praised for the belief of that pious person. Upon this the meals were brought there. He asked to eat together there. Upon this he told this story "Once some Darwish came into the service of Sheikh Bahauddin Zakaria and meals were brought there. Then Sheikh eats meals with them. He saw one of them who was eating bread there and he said "Subhan Allah (God be praised) among Darwesh he can knows only eating."

Afterward, Khaja Sahib said the prophet said, "Surid (mixing of the pieces of bread in the stew) is

having excelled on other meals like he himself has excelled on all other prophets of Allah and like Ayesha Siddiqi (R.A.) is among all other women.”

The congregational prayer

On Sunday on the 14th of the month of Rajab in the 711 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion about congregation prayer was started. In this matter he said “ With exaggerated that if there will be two persons, then should perform the prayer in congregation even though there will be no legal prayer of two people is permissible but it will be given the reward of the congregational prayer. The two persons should stand in one line.”

Afterward, he said “One time the prophet wants to perform the prayer, but there was nobody except Abdulla Ibn Abbas (R.A.) so he caught his hand and stands him at his bedside. When the prophet engaged in taking Taheruma (announcement of the initiation of congregational) then Abdullah Ibn Abbas moved behind him. Afterward, the prophet asked him “ Why he did move behind of him in the prayer.? ”. He told “ What I have the power to stand with the Prophet of Allah?. ” The prophet liked his good manners very much and he prayed for him, “ Oh: My Lord makes him Faqih (Islamic jurist) in the religion. ” Upon this Khaja Sahib said among the companions of the prophet after Ali Ben Taleb (R.A.) he is Faqih (Islamic jurist).”

Afterward about Abdullah Ibn Masood he said “ Ibn Abdullah is called three Ebad-Allah. And among those are as follows.

Abdullah Ibn Abbas, Abdullah bin Masood and Abdullah bin Omer." He said "About Abdullah bin Masood that he has passed away from the world in the early age. One day where he was grazing goats the Prophet of Allah and Abu Baker Siddiq (R.A.) was reached there. He demanded some milk from him." He told him " He is a man of custody of the goats so how he can give him milk to him.? " Afterward, Abu Baker Siddiq (R.A.) said to him. " He is the Prophet of Allah and he is the companion of him. If some milk of the goat will be given to the Darwish then nothing great will be happening in this matter. " He said " He is a man in custody and he did not have permission to give milk. So what he can do.?" Afterward, the Prophet of Allah told him " To bring a pregnant goat and when the goat was brought there, then the Prophet of Allah, with his holy hand, he turns over his hand on the back of the goat and with this the milk came in the goat and that milk was given to him." Afterward, the prophet told Abdullah bin Masood " To come and live in our company." Khaja Sahib said "The height of Abdullah bin Masood was short and about him the prophet told Kaniftal Elim and it means being as Qareetal Elim and from this it is known that his height was small.

Afterward, he said " Darwish persons used to carry small bags and which is called Kanaf and it is not right and it is a Kanief." Upon this, he said the prophet call to Abdallah bin Masood as Kaniftal Elim (bag of knowledge)." Afterward, he told one story that " One person whose name Raees who became a disciple of Sheikh Bakhtiar. That person

was seen one tomb in a dream in one night and around which there was very much gathering was more there. One small height person was coming and going from that tomb and this is told by Raees. He asked him who is there in the tomb and who is that person that coming and going from more there. It is known that in the tomb Prophet Mohammed (peace be upon him) is there and that small height person is Abdulla Bin Masood and who is carrying the messages of the persons there. I went near Abdulla Bin Masood and told him that to pray for him in side there and he was willing to visit there and he goes inside and he brought a reply from the inside that you do not have capacity in this matter and tell Bakhtiar Kaki after my salam that the present of blessing every night he used to send which is not received since three nights. Is there good with him.? When he was waking up, then he went into the service of Khaja Bakhtiar Kaki and told him the prophet of Allah was conveyed him to his Salam." Sheikh Sahib stood and asked that "The prophet of Allah said this.? And, whether he said some more." I told him that " He said the present, which he used to send every night, which was not received for three nights and what is reasonable in this matter.? Is there everything is well with Him.? " Khaja Qutubuddin has called his wife at that time and he was paid her amount of dowry and divorced her at the same Time. Because he spent three nights in his marriage and due to this reason that present of blessings could not be sent by him to the prophet of Allah."

Afterward, Khaja Sahib told by his holy tongue

that "Sheikh Qutubuddin used to send his present of the blessing of 3,000 times daily and then he will use to sleep." About piousness, of Khaja Qutubuddin he said "Once Sheikh Bahauddin Zakaria, Sheikh Jalaluddin Tabrizi and Sheikh Qutubuddin were in Multan city. Then at that time, the army of infidels came near Multan city to attack. In those days, the ruler of Multan was Qabacha. Sheikh Qutubuddin was given one arrow to Qabacha one night. And he told him to throw it away at the enemy so Qabacha done as per his instruction. At the time of daybreak, they didn't find any one of the persons from the infidel army."

The "Tafsir (exegesis) of Kashaf"

On the Wednesday of the month of 24th Rajab in the year 711 Hegira, the discussion about ***Tafsir (exegesis) of Kashaf*** was started and he said about exegesis that "Khaja Hasan of Basra used to read Dal alphabet of Alhamad with Zaire (vowel point) and with Zair (vowel point) of Dal and this is the reason of its with joining of Allah. Because the action of Lam is based on it. But as per Qirat (recitation of the Holy Quran) of the method of Ibrahim, it is Peish (vowel point) of Dal. And also, it is Peish of Lam. But it is not known whether it is as per Ibrahim Naqai method or some other one and Allah know better in this matter. In short, this is the opinion of the author of the book Kashaf that Qirat of Hasan of Basra is better than Ibrahim's Qirat. Because Hasan of Basra used to read Zair (the vowel point) of Dal due to Lam of Allah. It means Lam is connected with Zair. And also Al-Hamad of Dal by maksur (irregular plural of Arabic noun). But

with Ibrahim method Al-Hamad's Dal is due to marfu (raised) and it reads as Zair of Lam. Because Dal of Al-Hamad's action is due to reasons of Amil (reader) and who will change those Aarab (vowel points) and those are strong which are based on Aarab (vowel points)." After this speech Khaja Sahib said " I have come to the conclusion that Dal of Al-Hamad is just like such person who is having its master and to whom he will say do like this and do live like in this way and Lam of Allah is like that person which is not having its master and who live as per his will like in this matter."

The belief of the author of *Tafsir Kasshaf* (exegesis)

From here the discussion about the belief of the author of ***Tafsir Kasshaf*** was started. Khaja Sahib told by his holy tongue that " Despite of his great knowledge and tradition, his belief was false. Upon this, he said there will be an infidelity and one Bedat (innovation in religion) and one dis-obedience or sins and Bedat is more than disobedience and infidelity is more than Badat and Badat is nearly of the infidelity."

The Badat and sins of author of *Kashaf*

Afterward, he told this story which he was heard by Moulana Sadaruddin Qarni. He said, "Once he was with the Moulana Najamuddin Sanani and he asked me what you are doing nowadays?" I told him " I used to read books of exegesis and he asked which book of exegesis." I told ***Kashaff, Ejad*** and ***Umda***. Moulana Najamuddin told to burn down "***Kashaf***" and ***Ejad*** and read only ***Umda***. Moulana Sadaruddin said " It was felt by his very unpleasant

for me." So I asked him "Why.?" He said " Sheikh Shabuddin Saherwardi says it was felt by him unpleasant in this matter. " When there was nightfall, I was reading the above three books in the light of the lamp. **Ejad** and **Kashaff** were down and **Umda** was up on the books. During this time I was sleeping. Suddenly there was a flame was created and I was waking up and what I have seen that the book **Kashaf** and **Ejad** were burnt but the book **Umda** was safe there."

He told another story that " Sheikh Sadaruddin wanted to read book **Nahu Mufsil** so he told in this matter with his father. Sheikh Bahuddin Zakaria is told to be patient for the night. When there was the fall of the night, then Sheikh Sadaruddin what he was seeing an event in which one person was taken in the while fasting in the chains. He asked who is that person.? It is said this is the person Zamhashri who wrote book **Mufasil** and they are taking him toward the fire of hell."

The grave of Prophet Lut (A.S.)

On the Tuesday of the 7th of the month of Shaban in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. One person from meeting asked told this story that " Once he while travelling, he was reached in the country where there is available the grave of Prophet Lut (A.S.). Which is expected to be very great and very high there and people of that area could not know our language. And also we do not their language. In short, after some days of starvation, we have reached in that land. So they cooked one food from one kind of grain like maize and on which they put

the milk. As we got, so we eat it with much fondness. Khaja Sahib said in such place, such people were in the condition of worrying by such nation there. This story teller was produced by him some sweet for eating there." Upon this he told the story that " He was heard the story of Moulana Zahid and he said he and Moulana Burhanuddin Kabi and in those days who was deputy Qazi in Delhi and we at the beginning were studied in the same school. Once Moulana Burhanuddin got two golden coins. He said with one gold coin he will purchase Quran with the intention that he should become a person of Nisab (minimum taxable income for the purpose of Zakat) and it means to become wealthy. He did the same and he purchased one Quran with one gold coin. Perhaps on the same day when from commander-in-chief Jamaluddin Neshapuri who was Kotwal (police chief) of Delhi and who was sent the food and in which there was also available sweet of carrot. The police chief puts that sweet of carrot before Moulana Burhanuddin and asked him "How is this sweet.?" Mounlana Burhanuddin told " Students used to eat dry bread as eating of the carrot sweet so you tell how the sweet made of carrots is eaten by.?" " Kotwal liked his talk very much and he asked one person " To bring 20 or 30 gold coins and give to Moulana Burhanuddin." In short, there was a very much wealth gathered with Moulana Burhanuddin and he was becoming deputy Qazi (judge) of Delhi."

On Friday of the last day of the Ramazan month in the year 713 Hegira, I was sanctified to the feet of the Sheikh. The discussions about justice and

atrocities were started. He said " The dealings of Allah with the creatures are having of two kinds. The deal of the creatures among themselves is having of three kinds. Allah's dealing with the creatures is for justice or excellence. But the dealing of creatures among themselves depends upon justice or excellence or atrocities. If people do justice and excellence among themselves, then Allah will bestow upon them excel. If they do atrocities among themselves, then Allah will act upon them with justice and He will be surrounded them by the punishment if he may be a prophet of time." Upon this I told that the Prophet of Allah said. " If Allah will send him and his brother prophet Eisa (A.S.) into the fire of hell, then it will be an act of justice," He said "Indeed. The ownership of all worlds belongs to Allah. And those who do put to one's own use in His kingdom will not do atrocity. The atrocity is called that which is done in the kingdom of others."

Afterward, he said " As per religion of Asher, it is there something that it is a legal matter with them that Allah can keep Momin (faithful) in the fire of hell for always or to send infidels into the paradise for always. Because He is doing usage and who does put to one's own use in his kingdom. But it is not such thing in our religion. What Allah says in the Quran that the unwise is not equal with wise and blind is not alike with Bina (having eyesight) and there are some examples mentioned. Now it is from wisdom is expedient that Momin (faithful) should go to the paradise and infidels to go the fire of hell. Because Allah is wise and He works as per

wisdom. Like such person who is having a wealth and property and he will spend it whatever way he likes. And if he will be throwing away his wealth in the well then that it will be deemed as his wisdom."

Afterward, he said " If any Momin will die without repentance, then there will be doubt of three things in this matter. It is possible that Allah may forgive him due to the blessing of his faith or due to his excellence or forgive to the intercession of any person. If he will throw away into the fire of hell, then he will be punished there as per his sins and after that, he will be sent to paradise. But he will not be stored there always in the fire of hell."

Different stories

On Saturday, for the 11th of the Shawwal month in the year 713 Hegira, I was sanctified to the feet of the Sheikh. On that day I took with myself, my slave Bashir, there and told there that "He used to perform prayers and he has learned it from him that since long time he has asked me to take in the service of Khaja Sahib so that he can get the excellence of pledging with him because there was available general kindness and favour of Khaja Sahib to all persons. So he agreed to this matter."

Afterward, he asked me " Whether you give him permission to make a pledge to him." So I told him " Yes your honour, and upon this he was accepted, his pledge to him and given him his cap and instructed to go and pray two rakat of thanks. When the slave standing and went from there, then Khaja Sahib told one story " One Darwish came there while wearing starched saintly dress in the shrine building of Sheikh Ali Sanjari and that Darwish

used to cause trouble in every place. Sheikh Ali told him " As you live in this shrine building so you did not beg and I will give you money and with this you lead a life free from care and while saying this he was given him 500 Chetals and with this amount that Darwish did business and he got 30 gold coins in a short period of time. When he purchased the goods of 30 coins which became a value of 100 gold coins and with that amount he purchased the slaves. Sheikh Ali told him to take those slaves to Ghazni so that he can get good profit there. So the Darwish did as per the instruction given. He has one reliable slave and to whom he asked to pledge to him and that slave became his slave and Darwish cleared his hair from his head and put a cap on his head and he told him " This cap belongs to Shaikh Ali. Perhaps the Darwesh belongs to the family of Sheikh Ali. In short, when he was reached to Ghazni and he sold away, there all slaves and only that slave was left with him there. There were many buyers of him there. Darwish told him " How he will sell him as he is his disciple. " In short, for buying that slave there was very much exaggeration was there and the price of that slave was increased four times more. So, for this reason, the Darwish's intention was changed and he was agreeing to sell him there. When the merchants want to buy the slave so he was being in tears and he told " Oh: Khaja when he was becoming his disciple and you have put cap on his head and you have told that the cup belongs to Sheikh Ahmed. But now you are selling him. So there will be fighting on the day of judgment in between myself and Syed Ahmed. " When he said this then Derwish was becoming soft

minded and he told the persons present there that " You all people should be witnessed in this matter that I freed this slave. " When Khaja Sahib finished his discussion here, then I told him that " I have freed my slave." Khaja Sahib was becoming happy and he told " You have done well and it was expedient which you have done. " Afterward with kindness and favour, he put down his cap from his head and placed it on my head."

On Thursday on 27th, in the month of Shawwal in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about spending was started. He said "When anybody has wealth and property of the world then he should get to spend it. When it should be over with him. Then he also spends it in the way of Allah because it should have to go away. It is better that to clean his hand with it."

Afterward, he said, "Sheikh Najibuddin Mutwakil was mentioned the meaning of the above in the following writing that when it will come then why it will not become decrease and when it will go then does not keep it because it will not come into his hands."

The conversation of the persons of Allah

On the Tuesday of the 15th of the month of Zil-Hajj in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. There was a discussion about the foods which they were eaten by the persons of Allah and their intention will be a reality.

Afterward, he said " Sheikh Shuabuddin wrote in the book **Awarif** that one Darwesh when want to

eat foods and then he will pick up a morsel to eat and he says "Waqazt Billa" it means that he pick up the morsel in the name of Allah.

On Monday on the 21 of Zil Hajj month in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. He asked me " Whether I came from a city or cantonment area." I told him " From the cantonment area and now I live there." He asked, "Whether I visit the city.? ". I told "Very few times and he will visit the city after ten or 12 days, but live most time in the cantonment area and the Friday prayer I used to perform in the mosque of Kelo Khari. " He told "Well." Because the weather and climate of the cantonment area are best comparable to the city area. The weather and climate of the city are very dirty and with too many odors. About this he said with his holy tongue that " There will be the preference of time on the other times like Eid (festival) which has a preference for the other days. In the same way, some houses are having a preference for the other houses and in some, there will be more comfortable and in others there will be less comfortable. But the Dervish should not think this matter. He should not be happy with happiness and he should not be in grief with sadness. This condition will be belonging to such person who will leave this world and another world. While taking the mind of the Darwesh should be towards reality and tongue should help the heart and the heart will seek the help of the reality."

Afterward, he told his holy tongue that " He was hearing these phrases in the beginning by Moulana Emaduddin Sanani. Once I went towards

the reservoir of the Sultan and he was present there at that time. We both were in one place and we have started a discussion on this matter. I had with me cause of happiness and after this event again after 3 or 4 years we have gathered in the same place. But again, I saw him in that place, but there was no such thing finds in him and for which he said that he was engaged with the creatures."

Afterward, when Sheikh Jalaluddin Tabrizi arrived in Delhi and after a short period of stay he was left from there. Then he said, "When he came to this city when he was like pure gold and now from here he is leaving like silver."

Afterward, the discussion about Sama was started. I told him "I was surprised in my work. Because the obedience and worship which are required are not done by me and the recitals and endeavors of Darwesh persons is not found by me. But when I will hear Sama there will be available to me comfortable for some time or that time when I present in his service of his honor and at that time the mind was free from this world and the other world." He told "At that time mind will be free from the worldly relations." I told him "Your honor at that time there will be comfort available to me." He said there are two kinds of Sama which are as follows.

1. Hagen
2. Ghair Hajam

The Hajam is called in which there will be available voice or poetry will be listen and from it there will be movement in the body and it is called

Hajam and its explanation is not possible. The second is Ghair Hajam is that when there will be an effect of Sama and then one should tolerate it and whether there will be thinking of the reality or on his master or on anything which will be there in the mind. ”

The End.

Fawaid Al-Fawad

Part 4th



Mausoleum of Hadhrat Khaja
Nizamuddin Auliya in Delhi

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Preface

These pages are lines of the light and the tablet of the happiness and words belongs to the king of the country of secrets and the king of the learned persons and Qutub (highest cadre in spiritual pivot at axis) of Qutubs of the world and which is agreed by all unanimously in the system of reality, guidance and religion. May Allah give him a long life so that Muslims may get benefits from him and these comprising of his insinuation and speeches was recorded in this book and collected up to the period of Muherram of year 714 Hegira.

Abu Harare and memorization of Hadiths (sayings of the prophet)

On the Wednesday of the 24th of Muherram in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. On that day, I have brought the first volume of ***Fawa'id al-Fawad*** as per instruction of the Sheikh and when he read it and he appreciated my work. And he said that "It was written well in the style of mysticism."

Afterward, he told one story "About Abu Harare and who was accepted religion of Islam after the conquest of Khyber Fort and after that the prophet of Allah was not being lived in the period of more than three years. During these years, Hadrat Abu Harare was collected large number of sayings of

the prophet and which are more than a collection of other companions.

Afterward, he told "When it was asked with Abu Hurara how he was memorized a large number of sayings of the prophet in a passing of a period of time.? And other companions who used to live in the company of the blessing of the prophet could not memorize.? " He said " The prophet was allotted everybody their special duty and it was his duty that whatever saying he will hear it and should be memorized by him."

Afterward, he said one day Abu Harare told in the service of the prophet "Oh: Prophet of Allah, whatever I hear with your holy tongue which I memorize it. But some sayings, he could not memorize. He said " If you want to memorize all sayings then when I will do memorize, work, then spread your edge of the shirt and when I will finish it, then fold it and kept it on your chest." In this way, whatever you will hear from me memorize by you."

Afterward, he said "Abu Baker (A.S.) in his life he was memorized by 3 or 4 sayings of the prophet. And Abdullah bin Abbas memorized only less than ten only sayings. Abdullah bin Masood despite of great Faqhi (Islamic jurist) and in his whole life he was memorizing one, saying only." Also about this saying of the prophet " From that day due to the reason of its fear the color will become yellow and hairs of the body will stand and two shoulders began shivering." Afterward, he said "Wasamt Rasul Allah" and its meaning and interpretation is that he was hearing this saying of the Prophet of

Allah and he told this meaning started by from there."

From here discussion about the companions of the prophet was launched. He said "There are four companions and there are three slaves are there. Upon this discussion about the qualities of Ali Ibn Ali Taleb (R.A.) was started that once the Prophet of Allah said about him in the words of that " Afzalkum Ali al-Aqza " "Among all of you he is superior and great Qazi (judge) and great Qazi will be one such person who possess great knowledge with him."

The conformity and following of companions of the Prophet of Allah

Afterward, he said about conformity and following of the companions of the prophet, he told one story " In one gathering there was present one companion and behind him one person was sitting there. That person every time used to say that he was heard by the Prophet of Allah and he was there at one place and with him Abu Baker (R.A.) and Umar (R.A.) were there. In this way, he was remembered. Then after a few times he was remembered that the Prophet said and he was in such place and with him Abu Baker (R.A.) and Umar (R.A.) were with him there. So that companion turned his face and looks at him and when he thinks more carefully and he recognized that he was Ali Ibn Ali Taleb (R.A.)."

Afterward, he told the story " Once Umar (R.A.) told if he would be one hair on the chest of Abu Baker (R.A.)."

The story of one Darwesh

On the Sunday on the 8th of the month of Safar in the 714 Hegira, I was sanctified to touch the feet of the Sheikh. He said about one Darwesh that " He is dearly one of Allah. If any dear person of Allah will involve in the world, then he will not remain dearer one of Allah. "

The destruction of Lahore city

Afterward the discussion about history was started that today the Lunar month date is 28th and not 29th and from here he started the story " Once in Suhader the moon was seen on 27th and it was happening that during that year there were three months of were passed of 29 days and there was cloud and dust so the moon was not seen. So the people of the city counted every month of 30 days. When three months were passed away, then the moon was seen on 27th or 28th and afterward it was known that they were mistaken. Afterward, he said "Owing to this there was a fall of calamity on the people of Suhader. And the other problem which was there that some merchants of Suhader went to Gujrat and in those days Gujrat was under rule of the Hindus. In short, when Hindu merchants want to purchase their goods they told the price of the goods double but at that time of selling them reduced half price of goods which they told them before. It was the habit of Hindus of that place, that whatever they sell the goods they declare its correct price. In this way, they used to sell the goods at one price. In short, when one merchant has seen the dealings of the merchants of Suhader than one merchant of Gujrat asked them from which place they came there? . He said from

Suhader. That Hindu told “ Whether that city is habituated.” He said “Yes”. That Hindu told “ The city if there is such dealings then it will not be habituated.” In short, when merchants were coming back to Suhader and they heard during the way that infidels were destructive Suhader city.”

The people claiming of the miracles

On Tuesday on the 12th of the Safar month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about such persons was started who claim the miracles. And made themselves illustrious in revelation. There is no value in this matter. Allah kept upon his holy persons the miracles to keep hiding and it as an obligation as like that the manifestation of miracles of the Prophets of Allah. If any holy person will manifest miracle, then he will leave the obligation in this matter.”

Saluk (mysticism)

Afterward, he said there are 100 stages of the Saluk (mysticism) and among them the stage of revelation and miracles is 17th rank in it. If mysticism (Saluk) will be left at this stage, then how he will pass from the remaining stages.?

The service of the guests

Afterward the discussion about, the service of guests was started. He told the prophet said “ Those people who will give water to the nation, then they should drink it after all of them.” Upon this, he said “ In eating meals. It should be done like that. Which is expedient, and one should never eat before than others.”

Afterward, he said “ It is expedient of the host that he should wash his hands first before washing the hands of the guests. Because his hands should be first clean, then he should wash the hands of the others. At the time of drinking water, he should give water to others, then he should drink water later.”

Afterward, he said “ The holy persons said one who will want to wash the hands, then he stood and washes the hands of the guests. Upon this, he said “ One person came in the service of the Sheikh Junaid of Baghdad to wash his hands and he sat there. When he sat then Sheikh stood so he asked why.? He said “ It is expedient for him to stand and wash the hands. As he sat so it is expedient for him to stand.”

Afterward, he said “ Once Imam Shafei was a guest at the house of Imam Malik then Imam Malik washed the hands of Imam Shafei.” Upon this, he said “ Once Imam Shafei arrived as a guest at the house of some friend. That friend prepared the list of the meals which are required to prepare and he was written on the paper and he was given the list of meals items to his slave woman and he asked her it is must to prepare those meal items and he left from there for some work. Imam Shafei took the list of meals items and he was added some more items as per his wish to be prepared. When the house owner came there and meals were arranged there, then upon seeing some more food items the house owner went to see the slave woman asked the reason for this matter.? She showed him the paper. When he saw the paper that Imam Shafei was

adding some more meals in the paper when he was happy very much in this matter and he was freed the slave woman along with other small slave boys."

Afterward the discussion about eating of the meals was started and he said " In Baghdad city, there was one Darwesh was there and his piece of cloth spread for serving dishes were used to spend daily 1200 bowls of meals and who had 18 kitchens."

In short, one day he asked his servants, whether anybody is missing while distributing foods. They told him "No, we are giving food to all individuals." Again the Sheikh told them to check again in this matter and they said we keep in mind everybody. We called all of them at the time of eating of meals. Whoever it is required to give the food and it will be given to all of them. Then Sheikh told him that " In this work there should no mistake be done to anybody at all." The servants told "How Sheikh knew this matter." He has said " For three days I could not find my food." As there were many kitchens were there so for this reason they think that other kitchen will send food. Everybody thinks such that from other kitchen food will be sent to the Sheikh and when three days passed when the Sheikh was disclosed this matter."

Afterward the discussion of the water reservoir of the Sultan was started. He said " It is said that upon the death of Sultan Shamsuddin he was seen in the dream and he asked how Allah was treated by him.?" He stated that " For the sake of reservoir he was forgiven by Allah."

Sheikh Naseeruddin

On Wednesday on the 27th Safar month, in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. One day before it means on Tuesday with Naseeruddin Mahmood, who was a disciple of the best belief and I was taken advice from him that tomorrow is Wednesday which is thought by the people unlucky. So we go in the service of Khaja Sahib so that inauspicious will change into the felicity. In short, on the Wednesday he and I went into the service of the Sheikh and we told him all about the event on Tuesday. He smiled and he said "Yes, the people think this day as unfortunate, but they do not know that this day is with felicity and very good that if anybody is born on this day then he will become pious one".

Temperament

Afterward the discussion started about the temperament of some people that they used to become worse whose nature will be more delicate than he will become angry. As per the meaning of the above he recited one Rubai (quatrain) in the Persian poetry.

Change of hearts of the kings

Afterwards he said about the changes of hearts of the kings and it is from Kalmat Qudsi (holy saying of Allah) and it is mentioned that the hearts of kings are in the hands of Allah. The Prophet of Allah said. " Allah says the hearts of the kings are in my hand. " It means, "When the creatures will be on the straight path, then I will make soften their hearts and when they will be not on straight path then I will make their hearts hard. "

Afterward, he said " The look should be kept at there and everything should be done from there. In this connection, he told this story " In those days when the Qabacha was ruler of Multan and Sultan Shamsuddin was ruler of Delhi and in between them there was built up enmity. Sheikh Bahauddin Zikeria and Qazi (judge) of Multan wrote their letters to Sultan Shamsuddin. And those letters were caught by Qabacha and upon seeing the letters he was becoming very much angry and he killed a judge and he asked the Sheikh to come to his house. The Sheikh entered his house without fear and he sat at the right side of Qabacha and who gave his letter to him. Sheikh Saheb read it and he said " Yes, I was writing this letter and written truth and do as per your will. What you can do.? " Qabacha when heard this than he began thinking and given the signal to bring meals. It was routine of the Sheikh that he did not use to eat any other place. There was the target of Qabacha. If he will not eat. Then he was thinking that he will give him trouble. When meals were brought there, then all people started eating meals and Sheikh Sahib also started eating meals in the name of Allah, the Most Beneficent and Merciful and upon seeing this the anger of Qabacha was over and Sheikh Saheb came back to his house safe." " In the mind of the compiler, there was one thing to be there for which he was not getting a chance to speak it. That was if any disciple who used to perform five time prayers and but he did follow less recitals, but there is very much love of the master in his heart. And his belief to his master is perfect. And another disciple is there who follows very many recitals and

glorification and he has performed many Hajj pilgrimages, but his belief in his master is not right then who is excellent and whose status is more?"

Afterward, he said "One who is loving and a devotee of the master and his one time is equal than all times of another disciple."

The story of Zahed (ascetic) of Bani Israel

Afterward, he said "Some people's religion is that pious persons are having a preference upon the prophets of Allah. Because the prophets are used to be engaged with the people. This religion is wrong. Still, when the prophets of Allah get the time they used to be engaged with Haq (reality) and that time will be having importance of all times of holy people. In this connection, he told one story that "There was one Zahed (ascetic) in Bani Israel and who did worship of Allah for a period of 70 years. After 70 years he was required something and he demanded that thing from Allah, but his desire was rejected by Allah."

Afterward, he went to one corner and he started fighting with his soul and he said "Oh: soul you have worshipped of Allah for a period of seventy years. Indeed, there is not any sincerity in it. If there will be sincere, then the demand will be fulfilled surely by Allah. When he was fighting the soul, then he heard the divine call in which he was heard "Tell that mystic that his fighting with the soul is better than his worship for a period of 70 years."

The meaning of the Urs

On Tuesday on the 17th of Rabil Awwal month in

the year 712 Hegira, I was sanctified to touch the feet of the Sheikh. One person from the audience asked the meaning of the Urs and he said the meaning of the Urs is to perform Urs and its meaning is in the night time camping of the caravan. After that, the discussion about the piousness of the learned persons was started. And also about their truth and caring of orders of the master and demand of reality and he told this story. “ One time Sheikh Najibuddin Mutawakil was asked a question with Sheikh Fariuddin that the people say like this that at the time you will perform the prayer and after that you will call “Ya Raab” and then you hear Labaik (welcome) and afterward he said “No.”

Afterward, he said “ This is false news which is spread and it was a prelude of silence. It means it was false.” Afterward Sheikh Najibuddin said “ People say that Prophet Khizer (A.S.) used to visit him and he said “ No.” He also asked that “The persons of invisible used to visit him.” He replied in this matter negative reply. He told only this that “ You are also from Abdals (an order to saints).” From here, the excellence of mother of Sheikh Fariduddin was started. He said “ There will be an effect of the capacity of the parents on their children.”

The excellence of mother of Sheikh Fariduddin

Afterward, he said “ The mother of Sheikh Fariduddin was a very pious lady. One night one thief came into her house and all were sleeping there and only the mother of the Sheikh was wake up there and she took part in the worship of Allah

and when the thief came there and he was becoming blind. He was not in a position to go out. He called " Is there is any man is there in the house? , and, for him, he is like being his father. If there is any woman he thinks she is his mother and sister to him. Whoever is there and their fear is affected and I was becoming blind and till my remaining life I never do stealing work again. " The mother of Sheikh prayed for him and his eyesight was coming back and he went away from the house. At the time of daybreak the mother of the Sheikh did not disclose this matter to anybody. After some time she saw that person who was carrying butter, milk earthen jar on his head and he came there with his wife. And she asked to him, " Who are you.? " He said " He came into the house for robbery work and at that time one holy woman was wake up and due to her curse, he was becoming blind when she prayed, then him having eyesight. Then he was promised that when he will have an eyesight then he will not do the work of robbery. Now I myself came here along with my wife so that we both become Muslims." In short, due to the blessing of that holy woman, they become Muslim and repented of not doing robbery work."

Afterward, he told one story in this connection " In those days when Sheikh Fariduddin was residing in Ajodhan and he sent Sheikh Najibuddin to bring his mother there. Sheikh Najibuddin went and he brought his mother there. They were sitting under the shade of trees. There was the necessity of water so he went away in search of water and when he came back there and he could not find his mother.

So he began searching her in the right and left side and his search a lot there, but he could not find her. He is surprised at this matter and went into the service of Sheikh Kabir and told him the whole story. The Sheikh told him "To prepare meals and give charity." After a long time when Shaikh Najibuddin gotten the chance to visit that place and under the trees he thought to see there so that he could find signs of the mother. He does like that and upon searching he got some bones of the man so thought in his mind that it may bones of his mother and she was killed by a tiger or any beast in the jungle so he collected all bones and put them in one bag and he went in the service of Shaikh Fariduddin and he told him all story. The Sheikh Saheb asked him to show me the bag and when the bag was put down, then there was not found any bone from it. When Khaja Sahib reached at this point, so he shut, tears and he said this matter is a wonderful thing."

The persons of invisible

Afterward the discussion about persons of invisible was started. Khaja Sahib said "In the beginning some time there will be ideas in his mind that to sitting together among the persons and then re-think again in this matter that how is such thinking?. And it should be there for some experience which is required in this matter."

Here he told one story that "Sheikh Qutubuddin Bakhtiar Kaki in the beginning days he was in Owesh and in that city corner one deserted mosque was there. One minaret of that mosque is called hafat (seventh) minaret. He was able to know

that the prayer which is done on that minaret. Then one can meet Prophet Khizer (A.S.). The supplication was one, but it was called Hafat supplication and this one to have to be prayed along with of two rakat there. Two rakat have to pray in that mosque, then that person will able to meet Prophet Khizer (A.S.). In short Sheikh Qutubuddin has liking to see Prophet Khizer (A.S.). In the night of the month of Ramzan he went into that mosque and prayed two rakat there and prayed on that minaret and come down and he stayed there for some time. But he could not see anybody. So with disappointment, he left from that mosque and then he saw one person who was standing there. That person called him "Why he came untimely there? ". He told " He came there to see Prophet Khizer (A.S.) and prayed two rakat and made supplication in this matter, but he could not find such felicity so now gone back to the house. " That person told "What do you do with Khizer (A.S.)? .And he is also like you who is wandering here and there so what do you do by looking him?."

During the period, he asked him " Do you demand the world? " Sheikh Sehib told "No." Then again, he asked " Are you in debt? " He said "No." He told then, "What do you with Khizer (A.S.)? . " That person, told "In this city. There is one person and on his door Khizer (A.S.) went 12 times there, but he could not get to enter into the house. " They were busy in the conversation and at that time one person of grace with a beautiful face and a clean dress came there and that person has given him very much respect and he was falling down at his

feet. Sheikh Qutubuddin said, “ When that person came there and he addressed to the first person and asked he is not in debt and he is not in need of the world and he wants only meet with you.” ” During this time there was shouting of prayer call and from all sides Darwesh and Sufi was appearing there. And upon calling Takbir (announcement of the initiation of congregational prayers) and the prayer was started. One person became Imam (leader) in prayer and he was recited 12 parts Of the Quran. There was an idea in my mind that it is better if he will recite some more parts of the Quran. In short the prayer was ended and all persons left there and I came back to my place. When the night fall in the second night I proceed with ablution to that mosque early and sat there and nobody was not appearing there.

Tolerance

On Friday on the 20th Rabil Awwal month, in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about tolerance and to be away from the experience and fighting was started. He said “ There are two things, one is the heart and the other is the soul. When somebody will treat with a soul, then with him to deal with the heart. It means in the soul enmity, clamour and mischief and in the heart there is silence, willingness and softness is there. When somebody fights, then treat him with softness so that soul will be overcome. If any person will treat with soul and if another person will treat with a soul. Then there will be no limit of enmity will be there. Then for the excellence of tolerance and the order he was

reciting one couplet of the Persian.

Amounts from the conquests

On the Thursday, in the month of Jamadil Akhair in the year of Hegira year 712, I was sanctified to touch the feet of the Sheikh. The discussion about acceptance of the amounts of conquests was started. I told him that “ I never beg anything from anybody. If somebody, will give you something, then what is the order in this matter.? He told “ To take it.”

Afterward, he said “Once the Prophet of Allah was given something to Umar bin Qattab (R.A.). Umar bin Qattab (A.S.) said “ Oh prophet of Allah, he has something with him so your honour to give it to any beggar. ” The prophet told him, “ When you get anything without asking then to eat it and give it in charity.”

On Sunday 29th Rajab month in the year 712 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of the matter of my salary, which is stopped and now paid to me. When Khaja Sahib comes to know about salary amount and my firmness so he said, “ In these works there should be firmness is required and to do such things always which is very great thing.”

Afterward, he said “ Daughter’s son of Sheikh Fariduddin Kabir Malik used to go to the house of Nizamuddin Kotwal. (Police chief of a town) and due to constant of such visits Nizamuddin Kotwal was upset with him and he told him do not visit the house next time. But he did not stop in this matter. In those days, Nizamuddin was sent to me six gold

coins to me and which I was not accepted and sent back to him. When he came back, he was given those six gold coins to Kabir Malik."

Afterward, he said " For every work there will be fruit of its employment." Regarding my salary amount he said " In Bani Israel one ascetic who was performed very much obedience of Allah. At last Allah sent a revelation to his prophet to convey his message that why he suffers such difficulties in the obedience. We have given you birth to the condolence. When the prophet was conveyed Allah's message than he with happiness and he was turning round and round and the prophet told him " What is the situation of happiness here. " He said " At last he was remembered him."

Afterward the discussion about tolerance was started. During this time, he was told one story of Sheikh Fariduddin that" He was famous for tolerance and endurance to eradication of the enemies." Upon this, he told with his holy tongue " Those who kill so let him do this. At last the killer is murderer."

Afterward. I told " The people used to read supplication of " Euni Ebad Allah Rahmakum Allah. " and how it is?". My real request in this matter is that to ask for help other than Allah is permissible or not?." He said " The prayer is like that and in it hidden " Ebad Allah al-Muslamin Wa Muqlisin. " It is legal and it should be read like that and pious persons have read this supplication. Afterward, he said Sheikh Najibuddin used to recite this prayer."

The piousness of Sheikh Najibuddin Mutawakil

From here, the discussion about the piousness of Sheikh Najibuddin Mutawakil was started. He said " He did not find such a person in the city. He does not know what is name of today or a month ?, or what is the rate of the grains on which rate these?, are sold or what is selling price of mutton.? In short, he does not know anything. He was always busy in the worship of Allah. " Afterward, he told "About the prayer for the supplication to fulfill the desires and in it the prayer of Sabat Asher was mentioned. " I asked whether to read it " Every day on the prescribed time? " He said " If there is any difficulty of the world or of religion, then it should be read with this intention separately, then with the help of Allah that work or important affair will be fulfilled."

Tarawih prayer (special night prayers in Ramadan)

On Wednesday on the 24th, in Ramadan month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Tarawih prayer was started. Also, for those who complete the reading of the Quran and he said once one Dervish came in the night in the shrine building of Khaja Junaid of Baghdad. Perhaps that night was the first night of Ramadan and he was requested to lead the Tarawih prayer there so the Sheikh was giving him permission. In short, in 30 days he was completed 30 Quran. The Sheikh used to send him to his room one bread and one Koza (pitcher) of water. When Tarawih prayer was over and Eid (Ramadan festival) was celebrated, then the Sheikh told him goodbye. When he left from there, then he

was seen in his room that there 30 breads were there and he used to live on the water of pitcher."

Imam Abu Hanifa

Afterwards he told this story that Imam Abu Hanifa of Baghdad was used to finish one Quran in Tarawih (special night prayers in Ramadan) prayers. He will finish in one Quran in one night and one day and which will become total 61 Quran in the year which will be finished by him. It means for one Quran in Tarawih and one Quran for 30 days and 30 nights.

The Eid of Nav Raoz festival

On Saturday, on the 11th of Zil Hajj month in the year 714 Hegira, I was sanctified to touch of the feet of the Sheikh. Those were days of Tashreeq (the days of Tashreeq are the 11th, 12th and 13th of Dhu'l-Hijjah). He addressed to me and he said "There was an Eid festival on Friday and there was an exchange of greetings among ourselves. I said "Before this Eid day there was a "Nov Roze Eid" festival and recited one couplet in which there was mention of Eid (festival) and "Nav Roz Eid" in it. Upon hearing this couplet, he was happy very much in this matter. He said " Once Shams Dabir was present in the service of Sheikh Fariduddin and he brought some couplets in praise of the Sheikh and asked his permission to read them. The Sheikh asked him to read them. He stood and reads those couplets. Then he asked him to sit. Again he said Shams Dabir to read the couplets. Afterward Khaja Sahib read every couplet with his holy Tongue. Khaja Sahib said " The learned persons used to listen less poetry specially those couplets in which

there will be praise of them. See the condition of the perfection of the Sheikh is that he was listening and then he was praising the couplets. In short when he heard those couplets and he said "What do you meaning in this matter.? " Shams Dabir told him " He was facing hardship. My mother is older and he is doing look after to his mother. The Sheikh told " To go and bring the amount of thanks." At that time Khaja Sahib told " Any work when Sheikh of Islam gives instruction to somebody then he used to say go and bring the amount of thanks then that work is surely complete. " In short Shams Dabir went there and he brought some Chetals (local currency). In those days, Chetals were made of the arrows. In short, he was brought to 50 Chetals or less and presented this amount in the service of the Sheikh. The Sheikh of Islam asked to distribute among the persons in the audience and among them I have got four Chetals. Then the Sheikh was praying in this matter. Shams Dabir got wealth and dignity. So Malik Dabir was appointed as secretary of the son of Sultan Gheyasuddin and his work was completed. Even though the Sheikh was dying, but he hasn't done such service of the sons of the Sheikh and his household as required in this matter and perhaps nobody did not instruct him in this matter."

Afterward the discussion about good manners of Shams Dabir was started, then I told him " He is related to him. " Khaja Sahib asked " Whether you met with him. " I told " In those days when Sultan Gheyasuddin went to Lunknow I was with the army and we both were travelling in the land and water

together. Sheikh Sahib asked "Whether he belongs to your community." I said "Yes" your honour he was belonging to our community." Afterward, he said Shams Dabir was studying the biography of Qazi Hameeduddin Nagori by Sheikh Fariduddin."

Afterward, he told me. "Shams Dabir and Sheikh Jamaluddin Hansavi once went together in the service of the Sheikh. And we have passed away some destinations, then reach at such place from where one way goes to Sasnam and another way to Sarmati and where, when we said goodbye to each other then at that time Sheikh Jamaluddin recited a half couplet from Persian poetry from which we all three persons were enjoyed very much in this matter."

The miracles of pious persons

On the Saturday on the 29th of Zil Hajj month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh and from which there arose in my mind some worry that someone was created some misunderstanding in the service of the Sheikh about me. When I was present in the service of the Sheikh then he first told that "If any person will do backbiting with any person then he can distinguish that thing, whether such is right or false or in it there is excitement." And when I have heard this then I was becoming very happy. I told "We servants have confidence in this matter and innermost of your honour is the judge in this matter."

The miracles of the pious persons

Afterward the discussion about revelation and

miracles was started and he said " About Sheikh Saduddin Hamuya, he was the spiritual guide of holy persons. But the local ruler even though was not to his devotee. One day that the ruler was passed from the shrine building of the Sheikh and sends his courtier into the building so that he can bring out that Sufi person so he can see him there. The courtier was going inside and given, the message of the ruler. But the Sheikh was not paid any attention to this matter and he was engaged in prayer. The courtier came outside and he was informed of the situation of the ruler so the anger of the ruler was no more and he came inside, then the Sheikh stood to pay respect to him and showed him cheerfulness in this matter. And both of them sat together at one place. There was a garden nearby. The Sheikh asked to bring some apples. When apples were brought there, then the Sheikh began eating the apples and he was also given to the ruler. On that tray, there was a big apple and there was thought in the ruler's mind that if there any miracle and cleanliness are there with the Sheikh then he will give me that apple. When this idea came into the ruler's mind, then Sheikh pick up that apple and he addressed the king and he said " Once he was reached in one city while travelling and where I have seen one gathering of the people was there. And one person was playing there and in that place there was one donkey with him and his eyes were covered with the cloth. During this time, that player was given his ring to one person in the gathering. And he said to the audience that this donkey will show that man who is having the ring. Then he was moved the donkey

in the gathering with covering his eyes with the cloth and that donkey was moved by smelling in the gathering and then he was stopped near that man who was having the ring with him. The player reached that person and he was collecting the ring. In short, Sheikh Saduddin after such long conversation he told the king that if the people show miracles or revelation like that donkey and if they did not show, then there will be thinking in your mind that there is no miracles and cleanliness in that person. " Upon saying this he was thrown that apple towards him.

Afterward on the death of Sheikh Saduddin and Sheikh Saifuddin he told one story about Sheikh Bakherzi. He said that "One night Sheikh Saduddin was shown in the dream that he went to meet Sheikh Saifuddin Bakherzi and when Sheikh Saifuddin was wake up, then he left for his place and there was journey time required about 3 months and also Sheikh Saifuddin was shown that We have sent Sheikh Sadduddin Hamuya to see him. In short, when there were three destinations left, then he sent somebody to Sheikh Saifuddin that, he has covered the journey of three months so you should welcome him at the three destinations. When he heard this message, he said " It is useless and he will not see him." So he was dying at that destination and Sheikh Sadduddin Hamuya could not be able to see Sheikh Saifuddin. "

Death of Sheikh Saduddin

Afterward, he said " He was heard from one disciple of Sheikh Bahuddin Zikeria that one day Sheikh Bhauddin came out of his place and he said

“Ena Elahi Rajiun.” And when it was asked why? He said “Sheikh Sadduddin Hamuya was dying.” After some days it was known that at that time Sheikh Sadduddin Hamuya was dying. Afterward Khaja Sahib said “ First Sheikh Sadduddin Hamuya was dying and after three years Sheikh Saifuddin Ba-Kharzi was dying and after three years Sheikh Bahauddin Zikeria was dying and after three years Sheikh Fairuddin was dying.”

The attribute of the world

On Thursday on the 15th of the Muherram month in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion was started about the attribute of the world, that in which thing the world is available and in which thing the world is not available. He said “ As per one consideration of the modesty the world is there in the face and in its meaning. And from one more matter, it is not in the face or it is not there in the meaning. And as per from one more point, it is there in the face and not in meaning and also as per other thought , it is not there in fact but it is there in the meaning.”

Afterward, he said “ The thing which is more than expenses and that is there in the face and in the meaning of the world. Which is not there in the face and in the meaning in the world and which is there in sincerity and obedience. And it is not the world of the manifest. But it is available there in the reality. And which is such sincerity which is done for the sake of geeting of benefit and which is in appearance is the world. But in reality it is not. Because it is fulfilling the rights of his wife. Its

meaning to do intercourse with the wife with the intention to fulfill his rights. Even though this is an act of manifest in the world. But in reality it is not the world."

The recitals and invocation of Allah

On the Sunday on the 5th of the month of Safar in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the recitals and remembrance of Allah was started. He asked me " Which recital I am performing nowadays.? " I told him that " Which I heard with his holy tong." After five congregational prayers and verses advising by him I will be recite." After the Asar (late afternoon) prayer recite five times Sura Naba and other fixed verses in the Sunnah (as per practice of the prophet) prayer which was told by him. And two times Sabat Asher and 100 times recites from " La Ilha Illa Llah Wahadahu la Sharika Lahu Lahul Mulk."

Afterward, he said " There are ten glorifications of God, which should be recited 100 times each so that it should become 1000. If anybody will not recite 100 times, then he should recite 10 times and then its total will become 100 times. "

The ten glorifications of Allah are as follows.

1. " La Ilha Illahu Wahdahu la Sharika Lahu, Lahul Mulku Wahal Hamdu Yuhi Ya Yumetu Wahaiu La Yamatu Zil Jalal Wal Akram Beaiduil Khair Wahuya Ala Kuli Shain Qadir"

2. " Subhan Allahi Wal Hamdu Allah Wala Elaha Illah Lahu Wallah Akbar Wala Haulala Wal Quwata Ellabilla Al Aliul Azeem Al Aliyul Azeem."

3. “ Subhan Allah Behamdihe Subhan Allah Al Alul Azeem Wa Behamdahi Astaffirulla Min Kulli Zanbi Watubu Alai.”
4. “Astafirallah Al-Lazi La Elaha Ellalahu Al Ahyul Qayyum Wasilat Tauba Astagfirllah Min Kulle Zanbin Umadan Wa Qata Qa Sirra Wa Elaniyata Wa Toubu Alai.”
5. “Subhan Al-Mamilk Al-Quddus Subhu Quddus Rab Malaikati Wa Rooh.”
6. “ Al-Hahumma La Mane La Atait Wal Mati Lmaa Manat Wala Maqaziat Wal Yanfe Wa Zadjar Wala Minka Aljadr.”
7. “Allahumma Agfirli Wala Wal Wladi Al Astazi Wal Jamie Al-Momien Wal Mominat Wal Muslim Wal Musleimat Al-Ahya Minat Amwat.”
8. “Alahumma Salla Ala Mohammadin Wala Ala Mohamadin Wa Barik Wa Salam Wa Sala Al Jamie Al- Anbia Al-Mursalimin.”
9. “Azubellaha Al-Sami Al-Aleem Min Al-Shaitan Al- Rajim Azoubeka Min Hamzat Al-Shaitan Wa Azoubeka Rab An Yahrifun.”
10. Bis Milla Kahir – Isma Bismilla Al-Lazi La Yufir Ma Esman Shai Fe Al- Araz Wala Fe Al-Isama Wahu Al-Sami Aleem.”

The Love and wisdom

On the Sunday on the 11th of the month of Safar in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh.

The discussion about love and wisdom was

started. He said “ Both are against of each other. The learned persons are people of wisdom. The Darwesh are people of lovers. The wisdom of learned persons is overwhelming to the love of the Darwishes. And the love of the Darwishes is overwhelming on the wisdom of learning persons. Of the prophets of Allah, there were available these two conditions. Afterward, he recited with his holy tongue one Persian couplet.

In the meaning of the Persian couplet he told one story “ In Multan city, there was one person and his name was Ali Khukri and who was living there. If in the person there will be no love and pain and then he will not become a devotee of any such person. Whether if that will be a great ascetic or worshipper. And he used to say that such and such person is nothing and he does not have love. He could not pronounce the word Isak (love) in Urdu correctly and he used to say it as Isak. In this connection, he said “ Hazrat Yahiha Maze (R.A.) says that one particle of love is greater than the worship of all mankind and fairies.” He said “ Sheikh Fariduddin used to say many times to one person that Allah gives pain to him. That person was surprised that how is that supplication.? At that time he was able to know the meaning of the supplication.”

Afterward the discussion about Sheikh Jaluddin Tabrazi was started and he told one story “ Once he was reached in Badayun and he was sitting at the silt of the door. At that time, one person while keeping a jar of buttermilk was passing from there. He was a resident of Mawasi and which is near the

village of Badayun and it is also called Khaterki and where robbers and dacoits used to reside there. That seller of buttermilk also belonged to that village. In short when his look falls in the face of Sheikh Jalaluddin then upon sees it his mind was changed. When he looked carefully and he said " In the religion of the Prophet of Mohammed (peace be upon him) there is such person." He immediately accepted the faith in the Islamic religion. Sheikh put his name as Ali. When he was become Muslim, then he was brought from his house 100,000 Chitals (local currency) for the service of the Sheikh and he accepted it and asked him to keep with him. And he asks to spend it as per his advice in this matter. In short the distribution of money was started and he was given to someone 100 Chitals and to others less than this amount and but nobody wasn't received less than five Chitals. In the short period of time all money was over and one Chital was left. Ali says in his mind, there was an idea came that and it was given at least five Chitals to every person and if he will ask to give five Chitals than what he will do?. He was thinking such that and there came a beggar and the Sheikh told him "To give one Chital."

In excellency of Sheikh Jalaluddin Tabrazi, when he was left from Badayun toward Luckow then Ali was also going behind him. He told him "To return back. " He told " To whom he should go and except you I do not know other person.? " He said again to him " To go and returned Back. " He told " To whom he should go. Except you I do not anybody.? " He told him again " To get turned back. " He said "

I do not know anybody, except you. " He told him " To Return back." He told "You are my saint and master and what I will do here without you.? " The Sheikh told him "To return back because this city is in your favour."

The condition of Mutabadun (worshippers)

Afterward the discussion about Mutabadun (worshippers) was started and he said " Who will do obedience very much, but in their hearts there will be thinking of worldly matters. There are four kinds of creatures."

1. Their manifest is decorated, but their innermost is not good.
2. Their manifest is not good, but their innermost is decorated.
3. Their manifest and innermost both are not good.
4. Their manifest and innermost both are decorated.

Those people whose manifest are decorated, but their innermost are not good and they are called Mutabid (worshipper) and who do very much obedience but their hearts are engaged in the world. That group, whose innermost is decorated but their manifest is not good and these are people who are called mad and they used to engage in the invocation of Allah in their innermost and in the manifesto they will not be with nescessaries. Those people whose manifest and innermost are not good are called learned people. Those people whose manifest and innermost are good called Mashaiq (venerable person).

The love of the beggar with king's daughter

On the Wednesday on the 22th of the month of Rabbil Awwal in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh.

He told “ To come in the way of reality in as per any way and in any dress and its result will be there upon truth.” In this connection, he told this story “ Once one beggar was looking at the daughter of the king and seeing her he was becoming her lover in deep love. On the other side of the girl was also becoming his lover. And the girl sent message “ Oh Derwesh in the present situation there are no possibilities of meeting with us. And there is one method and if you will do then it be possible to meeting of us together that you build up one worship place and sit in the mosque and do obedience and worship there then your fame will be more there. At that time I visited to see you there while taking permission from my father. He did the same and he went into one mosque and there he was engaged in the worship of Allah. When there were fervor and obedience was increased he was increasing his worship very much then he was becoming very much famous. Then the daughter of the king, took permission from his father and she went there to see her lover in the mosque. Then there was same Darwesh and same beauty also was there, but the girl did not see in him any desire of her on him or signs of movement. So she said “ I taught you this method but now you were not paying any attention towards her. The Derwesh told her “Who are you.? And I do not know who you Are.? ” In short, by leaving her he was engaged in

the invocation of Allah.

When Khaja Sahib was reached on this point he was shut in tears. Afterward, he told this story that “Sheikh Abdulla Mubarak in his youth days he was becoming the lover of one woman. One night he went under the wall and he was started talking with her and in that conversation at night finished and he talked till the day break time. When there was call for morning prayer, he thought it was the prayer call of Eisha (night) prayer but, it was morning prayer. During that time, he heard the divine call in which it said “Oh: Abdullah you spent there with the love of a woman standing throughout the night. But you were not like that with Us.” Upon hearing this he was repenting and he was engaged in the invocation of Allah. The reason of his repentance was this event.

During this time meals were brought there and one person came there and he said salam and he sat there. The Sheikh said “Once Sheikh Abul Qasim Nasirabadi who is master of Sheikh Abu Saeed Abul Khair and he was busy with eating meals along with his friends and at that time Imam of Hermain (leader of two mosques in Makkah and Madina) and who was a master of Imam Ghazali came over there and he said salam. Sheikh Abul Qasim and his friends did not care about his salam. When meals were eaten then Imam of Haramain said “I came here and said salam but you did not reply and what is reasonable in this matter?.” Sheikh Abul Qasim said “It is the same tradition that when somebody will come in any group when they are busy in the eating meals, then he should

not convey his salam to them and when he will reach there then sit and start eating meals. When he will finish eating meals, then he should wash his hand and then he should convey his salam. ” Imam of Haramain asked, “ It is whether from the wisdom or from Naqal (narration)? . He said “ It is as per Wisdom. ” He asked “ How it is.? ” He said “ The meals which are eaten for the purpose of obedience and that the person who is eating will be exactly in obedience so one who is in the obedience of Allah like prayer etc. Then how he will reply salam.? ” One person from the audience asked those Hindu people who read kalima (Islamic creed) and belief in one God and who accept the Prophet of Allah but when Muslim will come when he will be in silence. How he will be his result.? ” The Sheikh said “ His matter is with Allah, whether he will be forgiven, or he will be given punishment.”

He said “ Some Hindus people know well that religion of Islam is true, but they did not become Muslims.”

From here the story of Abu Talib was started and he said “ When he was becoming ill, then the Prophet of Allah went near to him and he asked him to accept one time in the unity of Allah and it should by tongue or by his heart so that I should say to Allah that you accepted faith.” He explained him very much in this matter, but there was no effect at all on him. His death came from the condition of infidelity. Ali bin Taleb (A.S.) told him “ Oh: prophet of Allah. Your uncle was dying in misguided. ” He said “ To give him washing and cover him with a shroud and through him from the

upper side without grave and it means do not keep him in any special style."

The land revenue

On the Saturday of the 9th of the Jamil Awwal month in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the person who collects the land revenue and its installments with creatures was started. In the area of Shuader in one village, there was one Darwesh and who used to do cultivation there. And with this he will get his livelihood there. Nobody will not ask anything of him. Once one person was appointed Kotwal (police chief) there and he was demanded from him a share. And he has said " For many years you are producing grains so give the land tax of those years or show any miracle. " Darwesh asked " What is a miracle.? And, he is the poorest person. " Kotwal told him " Until you will not show any miracle, then I will not leave You. " So Darwesh worried in this matter and after some time he looked at the police chief and he asked "What a miracle he wants to see from him.? " There was a river near that village. He asked to run on the river water. Darwesh passed the river while putting his feet there like dry land and when he reached the other end, then he was demanding boat so that he can return back from there. When he was asked to come back as he was going there, then he said " No, because the soul will become fat and think that he was becoming something in this matter. "

Meals and guests

Afterward the discussion about meals and taking care of the guests was started. He said in this

matter. There is saying of the prophet is there. "Min Za Hiya Walm Yaziq Minhu Shanyan Nika Nema Zar Meta." And its meaning and interpretation is that "One who has visited anybody in his lifetime and but he did not taste anything of him so he will become such a person who has visited the dead person."

Afterward, he said " Bahuddin Zikeria said he did not have this habit with him that when the creature will come to visit him then will return them without eating meals and drinking."

One person asked him there is saying of the prophet of Allah "Za Hiya Walm Yaziq Minu Shanyan Nika Nema Zaire Meta." And the Sheikh "Yes". That person asked him that then "Why he did not act upon It.?" The Sheikh said "The people did not know its meaning. There are two kinds of people are there. One is general people and other is special people. He is not concerned with the general, persons and those who are special people know the meaning of this saying of the prophet. I used to talk about Allah and the prophet and mysticism with them and from which there is beneficial for them."

The Sheikh Sahib told with his holy tongue that " When the companions used to present in the service of the prophet then they will eat something there and then they will return from there. For eating, whether date, bread or something or any other thing which will be available there. Afterward, he said " If Bederudden Ghaznavi did not have anything, then he will say to bring water. "

Afterward the discussion about Sheikh

Bahauddin Zekria was started and he told this story that " There was one dearer person of Allah came into his service of Sheikh Bahuddin Zikeria and he said one time he was singing Sama in the service of Sheikh Shabuddin. Sheikh Bahuddin said, " Because Shaikh Shabuddin was heard Sama so Zikeria should hear Sama.? " Afterward, he kept Abdulla with him. When there was nightfall, then he asked one person to take Abdullah into the room along with his friend and there was no third person more there. There that person and his friend and the Sheikh were there only and this said by Abdulla that me and my friend were taken in the room. When the Eisha prayer was performed and when the Sheikh was finished his recitals, then he came into the room alone there or where we two persons were there or he was there in the room. Sheikh was sitting there and was engaged in his recitals and about half part of the Quran, he was recited and afterward he closed the door with the chain. He said to me to say something. Then I started Sama meeting and the Sheikh started the movement there and he stood and put off the lamp and there was darkness in the room. We have continued the Sama meeting in this way. It was known only that the Sheikh was turning around there and when he will come nearer us then the edge of the shirt was seen at that time and from this it was known that the Sheikh making movement and gesture, but due to the darkness it was not seen that he is making the movement as per blow or without blow so in short when the Sama meeting was over then the Sheikh was opened the door and he sat in his place. Me and my friend were there and we were not

given meals, etc. and the night was passed and the day was started, then one servant came there and he was given 20 gold coins and best dress to me and he said the Sheikh was given it so takes it and go returned back. ”

Afterward Khaja Sahib said “ That person Abdullah went into the service of Sheikh Fariduddin and he told this story. Over long time again that person was intended to go to Multan and he went into the service of the Sheikh of Islam and told him that he wants to go Multan but the way is very dangerous. Pray for him so that he should reach there safely. The Sheikh said “ From here up to such and such village which is very far away and there is one reservoir and up to where his jurisdiction is there. Up to there you will be reach safely. From there up to Multan the jurisdiction belongs to Sheikh Behauddin. That person Abdulla says he was heard from this matter and he was going on the journey and when he was reached near that reservoir, then he was known that there is possible of looting of robbers and he was remembered the talk of the Sheikh and I proceeded further without any fear. Allah has thrown out of the robbers from the way and they were forgetting the way. And I was reached safely near that reservoir. Upon reaching there performed ablution and prayed two rakat and after this remembered Sheikh Behauddin and said up to here it was the limit of jurisdiction of Sheikh Fariduddin and was reached here safely and now ahead is your jurisdiction and now you are responsible. When I was proceeding from the reservoir, then I was

reached safely in Multan. When I reached in the service of the Sheikh and at that time I was wearing a ragged dress there. When Sheikh Sahib saw me wearing the rag dress he was becoming upset and he said " Whatever you are wearing and this is Satanic dress.? " And, he also said very much in this matter. I was becoming upset and said " If I was wearing the rag dress, then what is faulty in it.? The people having very much worldly wealth and gold and silver with them, but I do not say anything in this matter. " If I am wearing the rag dress, then why you have so much angry in this matter.? " When the Sheikh saw when Abdulla was out of his control and he said " Why he is making so much talking and at last remember that reservoir. What was told by Zikeria in your favour.? "

Anger and lust

On Wednesday of the 16th Jamidul Awwal month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about anger and lust was started. He said " Like without situation lust is illegal and in the same way without a situation, anger is also an illegal act. Afterward, he said " If any person will be angry with another person and if that person will tolerate it, then he will get virtue and so in this way one who will tolerate it and who will not angry from that person." "

The cap Latia and Nashara

Afterward the discussion started about if any person will advise then he doesn't make it in the public place. Because of this there will be the insult of that person. Censure or advises whatever should

be done in the loneliness. He said “ Abu Yusuf Qazi was sitting and he was giving lessons to the friends. And he was keeping a Sufia cap on his head and that cap was not white but it was black and which was not Latia cap but it was Nashara camp. Latina cap is that which is fixed to the head and Nashera cap is that which is more in height of the head. In short, during this time Malik came there and he asked questions with Abu Yousuf “ Whether the Prophet of Allah wore such cap on his head.? ” Abu Yousuf said “ Yes. ” He asked again, “ Whether he wore a black cap or white cap.? ” He asked again, “ Whether it was Latia cap or Nashera cap.? ” Abu Yousuf replied “ It was Latia cap. ” The questioner asked “ Then you are wearing Nashera and a black cap on your head. In this way you have done two things against the practice of the Prophet of Allah. Then why he is mentioning the saying of the Prophet of Allah. ” The Qazi (judge) was regretted in this matter. He told him “ Whether this matter you told and which is not as per condition or it was told for the sake of reality.? In this condition as you have given advice to me on the public place, so for this you will not get a reward about it. And, if you have instructed for giving me trouble when there is a sad and miserable thing for you. ”

Repentance

On Wednesday of the 16th Jamidul Awwal month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about repentance was started. There are three kinds of it. Present, past and future. The present is that there is regret and there is regret from the sins done. The

past is that from which there will be happy to enemies. If he will snatch one Dirham from anybody and tell at the same time that sorry then such regret is not accountable. Its repentance is to return back to his Dirham and make him happy. Then his repentance will not be accountable. If he said " Harsh things to any person then he should say sorry to him and make him happy and if he said harsh any person who was dying, then he should do more good deeds than harsh things which he was said to him and make him happy. If he was killed, someone and his relatives or his guardian is not living, then to free one slave. Because it is not possible to give life to the dead person. So for this reason one slave should be freed. When any person in such condition will free the slave he is like the person who is giving life to the dead person. If any person will do rape with any married slave woman then he should not regret her, but he should search custody of Allah."

In this situation, he said " If one wine drinker will repent then he should serve people with sweet juice and cold water. " In the above explanation it is aimed that at the time of repentance there should be regretted and which should relate to the sins. The repentance of the future is that one should have this intention that in future he should not commit any such sin."

Afterward, he told this story " When he was become disciple of Sheikh Fariduddin, then I repented, many times, then he said with his holy tongue that " To please the enemies and to agree the person who is having right ". And in this matter

he was exaggerated too much and he said this. I remembered that I have to pay back 20 Chetals and one book I was taken to borrow and which was lost by me. When Sheikh Fariduddin was given eloquence of instruction to please the enemies, then I was able to understand that my master was known the revelation of the world of secrets. So I said in my heart that this time when I will visit Delhi then I will make happy for them. When I came from there to Delhi from Ajodhan and the man whom I was due 20 Chetals and he was a cloth merchant and from him I was purchasing the cloth. There was no amount of 20 Chetals with me and there was tight with means of livelihood. And I will get some time to five and some time ten Chetals. When I got, ten Chetals, then I went to the house of a cloth merchant and called him. When he came out, then I told him that " I have to pay you 20 Chetals. That amount I could not pay you a single time, so I brought ten Chetals with me and balance ten Chetals I will pay you soon if Allah wills." When he heard, this then he told you are coming from Muslims and upon saying this he was taken ten Chetals from me and he said " I have forgiven you ten Chetals". Afterward, I went to that person from whom I borrowed the book and who asked me " Who are you.? " I told him " Gentleman, from you I have borrowed one book and that book was lost by me. Now I will present that book upon getting written in your service. " When he was heard this when he said " From where you are coming and its result is this and then he said I have forgiven that book to you."

Afterward, he said about repentance “ One who will commit sin, then his direction will be towards the sins and his back will be towards the reality. When he will do repentance, then he should turn his back towards sins and his face fully should be towards the reality.”

Afterward, he said “ One who repents. Then he will get fervor of obedience and again if he will be engaged in the sins, then he will not get fervor from the obedience.”

Afterward, the discussion about spending was started and he said “ Ali Ben Ali Taleb (R.A.) said to spend one Dirham on the friends which are better than the spending of ten Dirhams. ” If one who will spend ten Dirhams with the friends and which are better than the spending of 100 Dirhams. If he will spend 100 Dirhams on the friends, then it is like freeing one slave.”

The creatures

On Wednesday on the 27th Shaban month, in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about dealing with creatures was started that who are pious persons? He said, “ In our time if we cannot say bad to any person then to him we also can say piously to that extent.”

Afterward, he said “ If any person will not do backbite and not say bad to the others, even though he is a bad person then he will be called as a pious person. ”

Later he said “ If there is any person is bad and if the creatures of Allah will say bad, then there is

no limit of his bad deeds. Then he addressed me and asked whether he is residing in the cantonment area? I said "Yes, your honour. I reside in the cantonment area." After that, he said, "The city, its comfort is not remaining and it's not there." In this connection, he told one story that "In the olden days he was not liked to live in the city. One day he was there at the reservoir of Qutlaq Khan. In those days he was memorizing the Quran and seen one Darwesh there and who was busy with the invocation of Allah. He went to him and asked him "Whether he belongs to this city." He said "Yes." I asked him "Whether he did not like to live in the city.?" He said, "No, but he is helpless." After that Darwish told this story that "Once he was seen one Darwish who was out of the gate of Kamal in that graveyard and which is situated at the back side of the trench and located near the gate. In that cemetery, many martyrs are buried there." In short, that Derwish told me "If you want the safety of your faith then leave this city." "At that time, I was decided to leave out of the city. But such events were happening that I could not leave from the city and for this matter 25 years were passed away. During this period, I have such intention. But I could not go." The Sheikh said "When I heard this matter from Darwesh, then I have decided in the mind that I will not live in this city. I have intended to go to many places and some time there was intending to go to Patyai village. There resides one Turk. With Turk, he refers as Amir Qusro. Sometime he desires to go Shenali which is a health resort. So I was there for three days. But I could not get a house to rent or purchase. And as a guest,

I was there one day each with three guests there and I was returning back from there. But there was an intention in my heart so came on the Rani reservoir of the garden of Hairat and prayed with Allah that brings to me a good time so that his intention can fulfill to leave this city and now I did not point any city and send me in place as per His will and desire. " During this time I was hearing the call of Gheyaspur and I never heard about Gheyaspur before and do not know where it is situated.? When I heard this call, then I went to my friend and whose name was Neshapuri Naqib. Then I heard that he was going to Gheyaspur from there. I said in my heart that it may be the same Gheyaspur and in those days this place was not much habituated and it was an unknown place and there was less population was there. I was settled down there. When Keqabad came to Kelokheri and he lived there. In those days, many persons came and settled down there and courtiers, rich persons and others started to come there and settled in this place. I told to leave from this place. During this time, my master was dying in the city. What I will tell tomorrow is the third day of his death. So I will go and visit and live in the city and have made the intention in this matter. On that day one young person came there and who was a very smart person, but he was in bad condition and he was lean one and God knows he may be from persons of invisible or who is one.? When he came when he talked with him."

The Sheikh told " He talked some more things which I have recorded here. In short, he said first

one person should not become such a famous person. And if would become famous then it should not be such that there will be regret before the prophet of Allah on the day of judgment." Then he said " It is the matter of power and courage that the man should be adopted loneliness and engaged in the invocation of Allah. It means such power and courage should be such kind that among living in the creature to continue the invocation of Allah." Khaja Sahib said "When he has finished this discussion I brought with me some meals, but he did not eat it. Then I have chosen to live there. When there was intention with me then he has eaten some meals and he left from there. After that, I have not seen him again."

The excellence of Surah Iqlas

On Wednesday of the 16th Jamidul Awwal month, in 715 Hegira years, I was sanctified to touch the feet of the Sheikh. The discussion about verse Iqlas was started. He said with his holy tongue that " The prophet of Allah told the verse of Iqlas is one-third of the Quran. After completion of the reading of Quran this verse is read for three times and in it there is wisdom that if any mistake is done, then reciting it for three times, then it will rectified by reading of it." Afterward, he said " After the completion of the reading of the Quran verse al-Hamd and some verses from Sura al-Baqer are recited because once the prophet was asked that who is pious among the men? " He said " Al-Hal Al-Martahal" and "Hal" are called that place where someone persons came and landed from somewhere. And "al-Martahal" is called such

person who left from any place. This sign out towards that matter the person who has completed the reading of the Quran and he is like that person who was landed at the destination. When he starts reading again, then he is like "Marthal" and for this reason, the Prophet of Allah said "Al-Hal Al-Martahal."

The funeral prayer in absence of the dead body

In this connection, the discussion was started that any person's funeral prayer in the absence of the dead body and how it is this.? The Sheikh said "It is legal. The prophet of Allah has performed the funeral prayer of King Nejashi of Ethiopia and he was dying in the administration of the oath and Imam Shafei has also declared it as legal. If any part of the body of the deceased is found then on it funeral prayer is permissible. "After that, he said, "The story of Sheikh Jalaluddin Tabarazi when Sheikh Najamuddin Suqra who at that time Shaikh of Islam of Delhi was enmity with him. Then he was sent by Sheikh Jalaluddin to India. In short, when Sheikh Jalaluddin was reached to Badayun. One day he was sitting at the back side of Bunar river and he was standing and performed fresh ablution. And he told the audience to come to pray the funeral prayer of the Sheikh of Islam Delhi. Because at this moment, he was dying. It has happened like that as per saying of Sheikh Jalaluddin. After the prayer, he told the audience that " Sheikh of Islam of Delhi was expelled us from Delhi so our master was expelled him from the world."

The persons of amazement

After that, the discussion of amazement was

started who used to busy in the remembrance of reality in such a way that it was not known of it to any person or anybody. One person from the audience told this story " Once he has reached to such place where there lived such seven or eight persons who were standing in amazement and looking at the sky in the condition of gazing. But at the time, of prayer they used to perform it and again, they used to stand in the condition of surprise. The Sheikh said " The prophets of Allah are innocents and the pious are protected and is like that in reality as such you have described. Even though they used to live in the condition of surprise in the day and night, but they never lapse their prayers. In this connection, he told one story of Khaja Qutubudin Bakhtiar Kaki that he was in the condition of a surprise for four days and also he was in this condition at the time of his death. It was happening that Sama meeting was held in the shrine building of Sheikh Ali Sanjari and Sheikh Qutubudin Bakhtiar Kaki was present there. The chorister singing one couplet so, then condition of a surprise was prevailed upon him and from where he was reached to his place then he became intoxicated and then he was reached in the condition of surprise and he said to recite the couplet and repeat it."

The company of Mashaiq (venerable persons)

On Monday of the 15th Shawwal month, in the year of 715 Heigra, I was sanctified to touch the feet of the Sheikh. The discussion of inclination of service of Mashaiq was started. He said " In those days when there was a battle in progress and I was

staying in the city for some days. And I used to go to the mosque for the Friday prayer and there was an obstruction for me from the creatures. One day I was just left of the mosque and was going into one street and one person came from the backside and he asked are you upset in this matter.? I said "Yes." After that person told "Amir Qusro who was a disciple of Sheikh Fariduddin and when the Sheikh was in Delhi then he used to go the mosque early before Friday prayer so that there will be less of an obstruction of the creatures, but the people used to come and kiss his hand till that there will large number of gathering and there will become a circle. When the Sheikh will proceed further, then again one more circle will be formed till that he will upset with this matter. Later Amir Qusru told him "Why he did upset in this matter.? This is the grace of Allah." In this situation, he said with his holy tongue " In those days when Sultan Nasiruddin Oucha proceeded to Multan and when he was reached Ajodhan then all armies were proceeding for the visit so, for this reason, the Sheikh was surprised by seeing a large number of gatherings. The sleeve of the shirt of the Sheikh was hanged in the street and many people came there and kissed it and went away from there. That sleeve was turned into the pieces. After that, he went into the mosque and he ordered the disciples to make circles around him so that nobody should not enter into it. So that conveys Salam from far away and go away from there. The disciple did as per his order in this matter. One old cleaner came there and he was passed from the circle of the disciples and he was falling at the feet of the Sheikh and for kissing

the holy feet, he catches it so the Sheikh was upset with this. That cleaner told him. " Oh, Sheikh of venerable persons Sheikh Fariduddin why did you upset with this matter.?", and thanked Allah better than this way for this grace. " When the cleaner said this when he made a slogan and then he was given favourable to that cleaner and regret with him in this matter. "

Kindness with the creatures

Later the discussion was staring at the soft heartens and treatment of kindness with the creatures. After that, he said " The Prophet of Allah said about Abubakar Siddiq (R.A.) Wan Aba Baker Saif?" And it means being Abu Baker al-Saif. The Al-Saif is called that thing which is weeping soon. Also, he said about politeness and humility that Umar bin Aas did lampoon speaking ill of the prophet during the time of ignorance. When the Prophet heard it, then he was praying to Allah. " Oh: My Lord son of Aas did my lampoon speaking of ill and I am not a poet to do lampoon speaking of ill of him from my side."

Khaja Sahib said " Allah did lampoon speaking of ill with the word Jarera by Umar bin Aas. The word is Jarera and its meaning is as such person who is cunning. It means Umar bin Aas became famous among the people as a crafty person even though he was accepted faith in Islam. But due to reason of the lampoon speaking of ill, he was well known in cunning and will like that till the day of judgment. So does lampoon speaking of ill which belongs to cunning than praising is politeness and humility."

The different dealings

On Monday of the 27th Zeqad month, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. One relative sent by someone was coming there to forgive. The Sheikh asked for recommendations of someone and there was delayed in this matter. When that person was regretted on behalf of his sender and which did by his tongue. So Khaja Sahib was forgiven him and he told with holy tongue “ Even though there are situations of anger. But he will not be anger, but he will forgive him.” “After that, he said “ When somebody wants to become the disciple of any master. Then it is called work of arbitration. It means to say chiefly to his master. So whatever told by a master and if he will not obey, then it is not called arbitration.” He said again, “ Even though there is the situation of anger”. But the compiler of the book said “ Due to favour the master will forgive the mistake of the disciple. But Allah will not like this matter. Then how he will forgive him.? ” He said, “ The forgiveness is the matter and it is from the order of Allah. ” Later he said, “ Whatever the master will say then the disciple should do as per instruction of the spiritual guide.”

After that, he said “ It came to know that if the spiritual guide will say something against the Islamic Shariah (law) then what to do in this matter.? And which should be refused or not.? ” He said, “ The saint should be like that who will be learned person of the orders of Islamic law, Tariaqat (mysticism) and Haqiqat (reality) and when he will be like that then he will not ask to do anything against the Islamic law. And if he will say

something then there will be a different situation in this matter that it means for some people something will be illegal. So the disciple should do as per the instruction of the saint." Because he will also instruct as per the sayings of somebody. Even though some persons may be having an opinion against this, but he should follow the instruction of his master."

Later in this connection he told " Suppose one person will say something to another person or he will recommend and for which he will not accept it. So he should have patience in this matter that there was not time for it. He said, " He should think that it was his mistake and perhaps it is same like this."

Subsequently, he said " There was one worker in Ajodhan to whom the ruler was used to give him trouble. That staff was coming in the service of Sheikh Fariduddin was requested him his recommendation in this matter. The Sheikh sent the message of the recommendation of the worker to the ruler of Ajodhan. But the ruler was insisting on his own stand. Then the Sheikh told the worker that " He told him about your matter but the ruler did not accept it and perhaps the situation was not suitable to this matter. Or somebody recommended you, but you have not known that." After that, the local ruler came to see the Sheikh and regret in this matter and then Sheikh was forgiven him. Later he said " About forgiveness and not to think that he hasn't done the crime and he told this story " Sheikh Fariduddin's one disciple and his name was Maman and who used to live in one village. Regarding him, somebody complained with the

Shaikh Sahib that he is wine drinking. When he came in the service of the Sheikh then he asked him, " He was heard that he used to drink wine." He said "No". This is false news spread by someone in my favour. " The Sheikh said. " Perhaps it is so as per your saying. They have told false. " In short, he was talking with him happy and he was accepted his excuse.

After that, he told one story about the orders of Mashaiq (venerable persons) and its acceptance of disciples that one old woman came in the service of Sheikh Abu Saeed Abul Khair and many times she cleaned the shrine building and she did it many times then Sheikh Sahib asked her " What is meaning of this service.? And to tell him so that he can fulfill it. " She said " There is meant it, but she will inform him about it at the proper time later. " In short the old man continued her service there. One day one smart young man came into the service of the Sheikh. Then that woman came into the service of the Sheikh and she told " Now the time of her request came. " He told her to explain it. She said " To order this young man to marry with her. " The Sheikh began thinking. And he said in his mind that she is an ugly and an old woman. And that man is young and smart. He went into the loneliness and for three days he did not eat anything. Later he was called to an old woman and the young man and he addressed the young man to marry that old Woman. That young inevitably accepted this Offer. Afterward, that old woman requested Sheikh Sahib to arrange bridal manifestation to her like other women. Sheikh

Sahib told her “ He will do like that” and he was followed traditions of the banquet and meals were cooked in the double quantity. Then that old woman requested in the service of the Sheikh Sahib and told him that the young man should lift from her by his hands from the floor and put her on the throne. As per order of the Sheikh did the same thing. After that old woman went into the service of Sheikh Sahib and she requested to ask him that he should not put her down on earth. It means he should be faithful in this matter and not show his backside to her. In short Sheikh Sahib ordered the young man and he accepted it. He said this story which is about the disciple and so who should obey the order of the master.”

Later Sheikh Sahib said “ He was living in the service of Sheikh Fariduddin for a period of ten or 12 years. And he used recite Naat (encomium) for him. One person Abu Baker chorister who is known as Abu Baker chorister came into the service of my master from Multan. He said he was used to sing Sama to the Sheikh Bahauddin Zakaria. He said “ Once he was singing two couplets and two other couplets were not remembered by him at that time. So Sheikh Sahib told other couplet to him.”

Later he started saying excellence of Sheikh Bahauddin Zakaria and he said “ There was a system of invocation of Allah like this and worship like in this way and recitals in that way and even slave girls and water carrying girls are there and who used to do an invocation of Allah etc., and he told many matters. But there was not any effect of these things on my mind.”

Afterward, he said he came there from Ajodhan. There was one pious person who is having such and such attributes with him. In short, I was hearing the excellence of Sheikh Fariduddin and then there was, the love of, devotion and truth was established in my mind. So after every prayer, I used, to say ten times Sheikh Fariduddin and for these recitals the love was increased and the friends were able to know in this matter. If they ask something or if they want to swear, then they say to swear in the name of Shaikh Fariduddin."

In my mind, in short, after that I have decided to go to Delhi and one old man named Awadh was accompanied with me. During the journey period, there was fear of tigers or robbers were there, then he will use to say " Ya Peer (master) is present., Oh: our master we are in your custody. " I asked him with master who is that person.? He said " Shaik Fariduddin. Khaja Sahib said " Hearing from him there was increased of fervor and zeal." During the journey one more person was accompanied with us and who is called Moulana Hussain Hansmukh and who is pious person. When we have reached Delhi and we have landed by chance nearly at the house of Sheikh Najibuddin Mutawakil. From this story, it is aimed that as Allah want to give him a wealth of the religion and, for this reason, such motives were provided."

After that, discussion about Sheikh Fariduddin was started that he has a higher degree of interest of the Sama. So once when he wants to listen to Sama, but at that time, there was no chorister was available there. He said Bedridden Ishque to bring

it and read the letter written by Qazi Hameeduddin Nagori. He has collected all letters and was put in one bag. When Bedridden put his hand in the bag and he finds that letter and which he brought into the service of the Sheikh. He was told to stand and read the letter. Bedridden started reading the letter and in which it was drawn up as follows.

“ Lowest and beggar, lean and older Mohammed the slave and favoured person of Dervish group, and kissing with the eyes and head on the feet of the Sheikh and when Sheikh Sahib heard up to this then there was a condition of fervor which was prevailed upon him then he was reciting one Rubai (quatrain) from this letter.” While keeping in his mind this letter he said one time Sheikh Bedridden Ghaznavi was sent his letter to him in which there was some poetry in it and Khaja Sahib recited two or four couplets from that letter and compiler of the book was remembered two couplets from them.

The discussion about how the meeting of Sheikh Qutubuddin Aushi with Sheikh Jalaluddin Tabrizi took place among themselves.? He said “ Once Sheikh Jalaluddin Tabrizi was arrived at the house of Sheikh Qutubuddin as a guest there and he was desired that Sheikh Qutubuddin welcome him. He left from his house. The Sheikh’s house was near Kelo Khekri and he left there and stayed in the small tight lanes and from where he was not arrived on the public road. Sheikh Jalaluddin Tabrizi also not followed the public road and he also went through the small and tight lines. In this way, both pious persons were met together.” Also, he said, “Once inside the mosque of Malik

Azizuddin Bakhtiar, which is in the opposite of its bathroom where these two pious people met there together."

On the Sunday on the 15^h of the Zil Hajj month in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh during the days of Tashriq (The days of Tashreeq are the 11th, 12th and 13th of Dhu'l-Hijjah). He was requested about the condition of the prayer. On that Eid (sacrificial festival) day, there was heavy rainfall and also there was falling down of small ice particles and many persons could not attend the prayer there. So I also could not attend the prayer.

In short the Sheikh was informed that he was not performing the prayer. He said " Many persons could not attend the prayer there. " Later he said " He was performing one rakat only and at the time of second rakat rain has started falling heavily. And then the prayer was finished and Qatib (public speaker) and he was left there and all other people left from there. The compiler of the book asked " If the prayer of Eid was not performed on that day so it to be performed on the next day.? Is the prayer of Eid on the next day, is legal.? " He said " If the Eid prayer lapses then it should not be performed on the next day. But it is legal that Eid prayer to be performed on the next day or on the third day."

Later he said with his holy tongue " On that Eid day there was an idea came into his mind that unless there will be the presence of too many friends and so the prayer will not be performed and it should be performed the next day. But all have reached there and the public speaker has

performed the prayer of Eid.”

Afterward, he said “ The prayer of Istaqara (augury) which is performed on a daily basis and which is performed for the well-being of the day and well-being on Friday. Also, it is done for the well-being of Saturday and Eid. And also for the well-being arising out of the whole year. I asked him “On the day of Eid al-Azhah (sacrificial festival) and Eid al-Fitr (Ramadan festival).? He is said to be performed on these two days.”

The writing on the tablet for the child

On Saturday of the 16h of the Muharram month, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. On that day, I was brought one small boy of my relatives. In short, it was aiming to send him for the reading of the Quran and before sending I brought him to his service. So that due to his blessing at the reading of the Quran will be about his fate. He was praying and he took the tablet from his hand and he wrote the following alphabets as follows.

“ Bismilla Errahman Ninrahim Raab Yasar Wala Tasser, Alif, Ba, Ta, Sa, Ja.”

And he asked about boy to read with his tongue the above alphabets. After that, he said there is saying of the Prophet that “There will be such people who will be forced and snatched and sent to the paradise.” Later he said relating this saying there are three sayings are famous. That these will be children, which will be sent to the teachers force-able there and who will come to know the meaning of the alphabets gradually. The other

saying is that “ This will be slaves who will be brought from the Darul Herb (non-Muslim country) to the Islamic country in the chains.” At that time being, in tears, the Sheikh said “ The third group will be those people who are lovers of reality.” On the day of judgment, there will be commanded to send them to the paradise. However, they will say there that they had not worshipped Allah for the sake of paradise or hell of fire and they have worshipped Allah only for the sake of his only love. There will be commanded that “ It is the true thing. But the promise of sight and meeting will be fulfilled in the paradise. “Go there.” Then they will not do that. After that, there will be a command of angels to be chained them in of light and to take in the paradise.

The demand of the world

On Saturday of the 16th of the Muharram, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. The discussion about the contentment was started. In this connection of no demand of the world, he said “ Moulana Hafizuddin who he was writing books of **Kafi** and **Shafe**. In those books it was written that the dogs were taught how to hunt. When if he will catch three times prey and will bring the owner, then he will be called as mualim (master). Really, he will become mastering the hunting. The Cheetah is also trained, but when there will be come near the prey. Then he will be sent free by the hunter and he will make the jump and he will fall on it. And if he will not get them, he will not run behind it. Against this, the dog will run behind the prey knock about aimlessly.

In short, that this pious person wrote on this matter that men should learn some habits of the a Cheetah, that the men should not run behind the sustenance like the dog. If he will get something, then take possession of it. The other thing that when the Cheetah will attack on the prey and if he gets it, then it is good for him, but if he will not get it he will not run behind It. In this way the people should demand the world, then ask for it a little and did not worry about this matter. The third thing is that if the Cheetah will do laziness in the hunting then the dog will be brought before him and he will be beaten before him so that he will be afraid of it. So the people should do like that they should take lessons from others.”

He helped one knife seller

On Saturday of the 20^h of the Rabil Awwal month in the year of the Hegira 756, I was sanctified to touch the feet of the Sheikh. They caught one person who was holding one knife in his hand and who was he it is not yet known. When the servants brought him into the service of the Sheikh while catching him and explained his condition. So Khaja Saheb doesn't give permission to make any trouble to him. He called him near and told him “To make promises in this matter that he will not cause trouble to anybody.” He was promised so the Sheikh released him and he paid him the expenses of the journey. On that day when I was present at the service of the Sheikh then discussion on this matter was started. He said “One day Sheikh Fariduddin after morning prayer when he was busy in the invocation of Allah while putting his head on

the earth. Usually, he was utilized to busy in the invocation of Allah. On that day due to cold weather he was covering the coat and at that time there was no servant was not there except me and suddenly one person came there he said salam in a loud voice and due to this reason Sheikh Sahib stopped his engagement in the invocation of Allah. The Sheikh was keeping his head on the earth while covering the coat and he said "The man came there is in medium height person and in yellow color, complexion Turk" and when I have seen him really, he is such face and shape. I told him, your honour, he is in such face. After that, he said, "He is having a chain around his waist." I told him "Yes." Afterward, he said "He was wearing something in his ear." I told him that "He is wearing large earrings in his ears." Due to our conversation of question and answers, there was a change of colour of the Turk. The Sheikh told him "To go otherwise he will become more disgrace." Upon hearing this, he vanished away from there. At this meeting, he told this story also that "One person Maulana Husamuddin used to live in Ghazni and who was among the sons of Shams al-Arifin and who was a disciple of Ajal Shirazi. He and his friends were standing there, then the Sahib, first looked at them and after that he was looking at the sky. Afterward, he looked again at them and he told with his holy tongue that "At this time the robe of honour, of the martyr has made for one among of you. When both of them left from Khaja Sahib and they said to see who will get this wealth. Moulana Husamuddin was Zakir (one who remembers). On the same day when he came down from the pulpit after sermon work,

many persons gathered around him and they began kissing his hands. One person among them took his knife and he martyred him and when he was brought back to the house there was no life in him and he was sent with the message from somebody that he was getting that quilt of honour."

The excellence of memorization of Quran

On the Sunday of the 27th of the Rabil Awwal month in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about the blessing of the Quran and memorization of Quran was started. He said "In Badayun there was one person who can recite the Quran in the seven methods of reciting of the Quran. He was pious and a person of miracle and who was a slave of Hindu person who is called Shadi Muqri. His one miracle was that one who will read one page of Quran from him, then Allah will grant him the Quran in his fate. I also read one part of the Quran and due to his blessing I was memorizing the whole Quran. In short, there was a master of Shadi Muqri and who was living in Suhadar and who is called Khajgai Muqri and he was also a pious person. In short, once one person came from Suhadar and Shadi Muqri asked him whether his master is well and happy there? His master was dead. But that person did not inform him of his matter. He said " He is well. Then he started explaining the details of Suhadar that there was heavy rainfall and due to this rainfall many houses were destroyed. And there was occurred fire accident there in which many houses were burnt down and became ashes." When that person told all these details, then Shadi Muqri

told him that " Perhaps my master is no more. " He said " Yes, he was dead before this event."

The visit of Makkah

On the Sunday of the 20th of the Rabil Awwal month in the year of the Hegira 715, I was sanctified to touch the feet of the Sheikh. The discussion about the belief of the lazy group persons was started and also to those persons who go to Makkah to visit Ka'aba and when they used to return back from there then they will engage in the affairs of the world. I told him " I was surprised at those persons who are your disciples and go somewhere. " When I said this then at that time my friend Malih came into service with the Sheikh. I told him that " This slave was heard once by this Malih one matter which caused very much effect on his heart. That matter is like that person should go to Hajj pilgrimage who does not have a master. Khaja sahib shut, tears and he said one couplet."

After that, he said " Subsequently, when Sheikh Fariuddin died, then there was great fervor into me to go for the Hajj pilgrimage. I said " First to go to Ajodhan and visit my master, and when I did visit then I got my aim and also I got some more. The second time when there was the desire of Hajj pilgrimage, then I have visited the Sheikh and got my aim."

Discussion about an event of the Prophet of Allah

On the Sunday of the 11th of the Jamad Awwal month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about

the belief Prophet of Allah was started and he said "One night the Prophet of Allah was seen in the dream that there is excavated a new well and there bucket is also there and there was water in it. But its structure was not constructed, it means it was not constructed of bricks and it was just like a pit and which is called Qalbat. The structure of the well, which is constructed is called Tawa. In short, he was drawn some water from the well with a bucket and he was taken from his hands. After that Abu Baker (R.A.) came there and he was drawn three buckets of water from the well and then he was tired. Later Umar bin Qattab (R.A.) came there and he was drawn 12 buckets of water from the well and that bucket was becoming larger and due to this reason a large area of the land was cultivated."

Khaja Sahib said " The aim of this story is that the meaning of well here is the water. Then there while taking the trouble to construct a building on the well or not, but the real aim is water. Because in every work there will be the defect is back in it."

During this time, one person from the audience was conveyed salam of disciple Mohammed Kalpuri. Khaja Sahib "Yes, I know him and he is a dearer person of Allah. Once he asked me " Whether to live in Mujdrid (bachelor) or to do marriage." I told him " To live a bachelor is better but there is a permission of marriage. If any person who will engage in the invocation of Allah, such that he does not have news about the matter or does not know what is this matter.? Then he all parts of body eyes, tongue will be safe indeed without a doubt. Then

such person should live a bachelor. But when there is an idea in mind of any person to marry then he should marry. In this matter, the real thing is intentional. When the intention will be engaged towards reality, then there will effect on all parts of the human body. And its innermost will be become the different type then there will affect on the parts."

The date of death of Sultan Shamsuddin

Afterwards, he said about the age of Mohammed Kawlapuri that " His age is such and such. From here he remembered the date of the death of Sultan Shamsuddin and he was reciting one couplet. Later the discussion was started about when the master will say goodbye to the disciple, then he will not come again into his service. But they can come into service after an important affair or travelling. In this connection, he said this story that "When Sheikh Fariduddin said goodbye to Ali Makki but the second day by chance he visited the nearby area of Ajodhan and the same day he was coming into the service of the Sheikh Sahib." Sheikh Sahib told him "Yesterday you were left from here after my permission and you came today. He said friends camped today here so he was come into his service. The Sheikh told him welcome. In the night time, he was joined in the camp. On the third day of the camp was also there. Then he came in the service of the Sheikh then he ordered one person to bring and give him two breads. When he said bid him goodbye when he did not come back again."

Then about Ali Makki he said " He is pious and

a man of blessing. Many times he used to make supplication with Allah " Oh: Allah gives his death at some other place and not in his city. " It means on the way of the journey where nobody should know who he is.? After that Khaja Saheb said " He was proceeded towards Badayun and he was becoming ill during the journey period and when he was left out of village Najlana then his illness was increased such that he was dying in its limit and he could not reach to Badayun. "

The Qazi (judge) of Karman city

After that in this connection, he told " One story that which he was heard by him. He used to say that once he was arrived in the Karman city in Iran as a travelling person. In Karman city, there was one judge and one day who called city's great wealthy persons, and learned persons and was arranging one meeting. One weak and lean, pale Darwish was also present at that meeting. Even though he was not called, there, but when he was heard that there was a party with the judge so he came and sits in the corner. When Sama (ecstasy) meeting was started, then there was movement in that Darwish and he wants to stand and want to dance, but the judge was angered with him in this matter and he wanted that first the president of the function or any other pious person should dance and how this Darwish was standing. ? He called " Oh: Darwish sits down and Darwish became angered and he sat there. After some time when Sama meeting started when the judge stood so Darwish told " Oh judge sits down. " He told this in such style that even the audience could not say

anything in this matter. The judge sat at his place. In short, when the meeting was over then all persons left there and that Darwish was there, but the judge was sitting in his place. The few times he wants to stand, but he could not stand. So he was in such condition for seven years. After that Darwish came there after seven years and he knows well that what happened. He was seen that the judge has become lean and he went near him and told him the judge to stand. But he was not standing. He told the second time, but the judge was sitting in the place. The third time he said he to sit in this way and die in this way. After saying this, he left from there. Then the judge asked his servant to bring Darwesh there, but he was not found anywhere. The judge was dead in that condition."

On the Sunday on the 28^h of the Jamdil Awwal month in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. He asked "Where did I perform the Friday prayer?" I told "In the central mosque of Kelo Kheri. But I will not obstruct of your honour there because on that day there will very much rush of the people. He said "He was already told that those who are special friends are visiting me in the house and there is no need for them to meet him in the heavy rush of the people there."

In this connection the discussion about the situations where not to meeting and he told one story that "Moulana Burhanuddin Nasfi was a perfect Alim (learned person) and when any person used to come in his service to study so he will tell him to agree first his three conditions then he will

teach him.

1. To eat one-time meal, whichever he liked by him one time only so that there will be a place of knowledge.
2. Not to be abstaining from the tuition and if there will be one day of absence, then he will not teach him the next day.
3. When you will see me on the way, then conveys salam and pass away from there and do not kiss his feet and do not give excess respect to him.”

When he was finished this story, then he said “ When the creatures will come to see him and prostrate before him as Sheikh Fariduddin did not prohibit in this matter so I did not prohibit.” During this time, I told him, “ When this slave performs prostration of respect so doing such thing there will be done excess by me in this matter and there will be mortified. But Allah has given you greatness and that it is not depending on the service of some of the disciples.”

After that Khaja Sahib told this story that “ In the olden days one pious person visited Syria and Rome and he came back from there and he sat. At that time, Wahiduddin Qureshi did prostration to me as per his normal practice. That pious person told him “ What he is doing before them and prostration are never legal”. And in this matter he was started argument with me and I want to reply him but when he was exceeded in this matter then I told him, “ Only listen do not show very much passion and when any act is obligation and afterward its obligation will be no longer remain

and it will be become desirable (Mustahab) like fasting of the days 13th, 14th and 15th days (Baiz days) of a lunar month and day of the 10th Muherram (Ashura) which were obligated on the previous nations but its obligation was no more during the period of the last Prophet of Allah and it was becoming only desirable. Now of prostration which was desirable to the previous nations like for the kings of the people or the student to the master or nations to the previous prophets which were desirable of prostration. But now this matter was no longer existing during the period of the last prophet of Allah and it was left as permissible (Mubah) and not desirable. So for Mubah (permissible), there is no mention of negative and prohibition of it. So give two examples of it. What is the work of only refusal.?When I told him in such details when he could not reply.” When Khaja Sahib finished this story and he said “ He was regret in this matter for saying this. Because why he was said to him like that from which he was ashamed. So I should not talk like that from which he was become humiliated. The other thing is that as he was a traveler so I should have to give him some money and clothes to him and such things, I was ashamed in this matter.” In this connection of treatment he told one story that “Once one old man came in the service of Sheikh Fariduddin and he said once he was in the service of Sheikh Qutubuddin Bakthiar and he has seen him more there. Sheikh Sahib did not recognize him. When he told all signs when he was recognized him. In short, that old person was brought one young boy with him and during this time the discussion was started. The boy was

starting a discussion unmannerly. So there was talking in loud noise. Sheikh Sahib also talks in a loud voice." Khaja Sahib says " He and Moulana Shahabuddin, who was the son of Sheikh Sahib who were sitting on the outside of the door and when there was overpowering then we have entered into the meeting place. That boy was talking in such an unmannerly way there that so Moulana Shabuddin came to enter the meeting place and slapped that boy then that boy want to do an act of un-mannerly so I caught his hand. During this time Sheikh Sahib told to bring a rapprochement between themselves. Moulana Shabuddin brought some money from inside of the house and was given money to that boy and his father and they have taken money and for this reason they left from there in happy condition. It was a habit of Sheikh Sahib that in every night after breakfast, he used to call me and Moulana Rukunddin and sometime Moulana Shabuddin used to present more there. Then he was asked about the happening of the previous day. On that day as per his practice, he was calling me and Moulana Rukunuddin. He was asked about the details of that day when the old man came there and his son's argument and about following the manners of Moulana Shabuddin, Shahik Fariduddin laughed and Khaja Sahib said I hold the hand of the boy when he wants to act unmannerly to Moulana Shabuddin. Sheikh Sahib laughed and he said good person did a good deed. "

The cure of boils and eruptions

On Sunday on the 24h of the Rajab, in the year of Hegira 715, I was sanctified to touch the feet of

the Sheikh. In the past days, there was a pain in the finger of the feet. So for this reason I could not present in the service of the Sheikh Sahib. On that day, when I was arriving, then first explained about my illness and told him all details in this matter. He asked "Whether it was running sore?. Or any other illness? " I told him " It was not running sore. Suddenly there was swelling in the finger of the feet and there is severe pain in It." He is asked "Whether he was suffering from the illness of running Sore." I told him "Your honour, I suffered from it. But, since five years there has been no complaint of running sore eruption disease. When it was a complaint before I was present at your service and you have told that for recovery of boils and eruptions there is instruction to recite verse "Burj" so there was the blessing of this verse. And after that there was never a complaint of boils and eruptions. Afterward I was heard with your holy tongue that to recite four verses in Sunnah prayer of Aser Salat (prayer) which are as follows."

1. Sura "Eza Zulzelat" and three other verses which are by the side of this verse so along with it which this slave is recited. When I have told him that " In the first rakat of Aser prayer this slave is recited Sura "Burj" and after that Sura "Eza Zulzelat." He said "It is Good. " He also said there is also traditional in the Sunnah (prayer ordained by the prophet) prayer of Aser prayer to recite ten times Sura "Asar" which is described as follows.

In first rakat four times

In the second rakat three times

In the third rakat two times
 In the fourth rakat one time.

After that, he said “ Whether I used to perform prayer with the congregation.? ” I told him “Yes, I perform with congregational prayer. I got one sincere leader and who is your disciple and pious person.” He asked “ Whether he gets his whole head shaved (Mahluq)?.” I told him “No.” He told “Mahlooq is better because of the bath of post coition (Janabat) if he has hair so it is difficult for him to care in this matter. Because if any hair will be left dry then there will remain polluted from resulting from coition. But Mahluq indeed can have bathing himself without any doubt. ”

The benefits of shaving of the head

After discussion about the benefits of shaving of the head was started and he said “ The people say these things should be done by themselves. And it should not be learning to others. It means its benefits will be available only to that person. First, he should shave his head by himself, but he should not say about for his head shaving to others. The other thing, to drink stew after a break of fasting. The third, sole of the foot should make be greasy.” Later he said “These are such things which people say that these should not be done. But the people should do like that so that they should get the benefit from it and do benefit to others.” In this connection, he said this story that “ One Bedouin (Arabi) he used to pray as follows.

“ Oh: My Sustainer is kind to me and of Mohammed (peace be upon him) but with us but

does not favour to others. " When this news was heard by the last Prophet of Allah then he told a Bedouin that " Qadat Hijrat Wasan. " After Khaja Sahib was explained about like that if any person constructed his house in the jungle than it is called "Tuhjare". It means he should keep some stones as the limit of his house is such that it shows its boundary. So the Prophet of Allah explained by example that the grace of Allah is generally so why do pray like that " Oh: My Sustainer to give me and Mohammed (peace be upon him) and along with us does not give it others. " So he is doing at work for "Tuhjar" and teasing in this matter. And he said the following words with his holy tongue.

" Qadat Hijrat Wasan. "

Prohibition to sit in the sunlight

On Monday of the 29th Rajab month in the 716 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. At that time, he was staying in the shade from the sunlight. He said with a holy tongue that "The Prophet of Allah told Ayesha Siddiqua (R.A.) not to sit in the sunlight because of it the freshness of the face will be damaged."

After that, the discussion of Shams Dabir was started. He asked me " Have you seen him.? " I told him he was my relative. He said " He has studied the biography of Qazi Hameeduddin Nagori by Shaikh Fariduddin and he was a very pious person. Then he told Sheikh Fariduddin when he uses to break the fast, then he used to engage in the invocation of Allah till the time of night prayer (Eisha) will be started. From evening time till Eisha prayer Shams Dabir used to prepare the meals and

will call two or three friends and arrange breaking of the fast. I also will use to be present at that time there." After that, he said that " In the beginning he was poor and when he became wealthy then such condition was not there with him. Then he said the worldly prosperity is also like one kind of water."

Tarawih prayer (special night prayers in Ramazan)

Next the discussion about Tarawih prayer was started and he was asked " Where I was used to perform prayers in the mosque or in the house?". I replied that " In the house and I got one pious leader (Imam) in the mosque." Then he was told that " In central mosque before one Quran was used to be recited in Tarawih prayer. " I told " Moulana Sharafuddin used to recite one part of Quran in every night in Tarawih Prayer. " Khaja Sahib said that "One night he was performing prayer behind him and even though there was rainfall on that night and lanes were full of mud. But even he went there and performed a prayer. He really used to pronounce words with quality and explain properly."

After that, he told this story that " Resident of Syrian country one learned person Moulana Doulat Yar recited very fine recitation of the Quran. So such recitation he could not hear again from anybody." Then he said " He was studied six parts of Quran by Sheikh Fariduddin and three books also and one was heard and two were studied by him. On the day when I requested his service that I want to study Quran by him. On that day, he said to study." After that after Friday congregational

prayer or some other day and in the leisure time, I was used to study. In short, I was studying six parts of Quran with him. When I started studying Quran then he told me to recite 'Alhamadu Lillah' and when I was reached on 'Walazzalin' then he said 'Wala Zaleen' to make pronunciation like Khaja Sahib. Khaja Sahib said " 'Subhan Allah' what is eloquence and rhetoric is there in his recitation. When Sheikh Sahib used to pronounce 'Walazzalin' and which is not able to pronounce like that. Then he said that " Zaad" was sent down to the last Prophet of Allah and which is not for others. " After that, he said " The Prophet of Allah is called as "Al-Zaad. ", Then he said again the meaning of " Rasul Al-Zaad" is that "Al-Zaad" was sent down to the Prophet of Allah.

Tarawih prayer (Special night prayers in the month of Ramazan)

On the Sunday of the tenth day of Ramazan month in the year of 715 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion about Tarawih prayer started and he said: " Tarawih prayer is Sunnah and in Tarawih prayer to complete the recitation of Quran is Sunnah (the practice of the prophet)."

Completion of the Quran in Tarawih prayer

After that, he told with his holy tongue that "Tarawih is Sunnah and the congregation, it's also Sunnah and also the completion of recitation one Quran is Sunnah. " "I told that the Prophet of Allah was performed Tarawih prayer three days only as per one tradition and from another tradition he was performed only one day. But Umar bin Qatab (R.A.)

followed this Sunnah for always. From Umar bin Qattab (R.A.) during his caliphate one person asked him whether the practice (Sunnah) of companions is Sunnah of the prophet?" He said " It is there in our religion. But according to Imam Shafei's religion, that is Sunnah which is performed by the prophet."

The story of Imam Abu Hanifa

After that, he said about that Imam Abu Hanifa of Kufa that " He used to complete the recitation of 61 Quran during the month of the month of Ramazan. One in Tarawih prayer and one in 30 days and one in 30 nights." " Later he told " He has performed the morning prayer for the ablution of night (Eisha) prayer.

Afterward, he said with holy tongue that " There was passed away large number of learned persons and nobody knows where they have gone and who were they,? And this city is retained due to reasons of their good dealings. And this is a meaningful of the life and which is not obtainable easily. There was long period passed away after the demise of Sheikh Shibli and Sheikh Junaid. And people know in this matter that just they have passed away from the world still the people know that they have passed from the world yesterday. "

Discussion About Khaja Sahib

On the Friday of the 15th Ramadan month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The Sheikh asked me " Whether phrases which you heard from me are you go on writing down to them.? " I told that " Your

honour, I write down whatever heard with your holy tongue. " He told that " He is surprised about my memory. " I told him that " He can remember everything. If not, remember anything then I will leave a space there. Then re-write it again as your honour said in the last meeting that the Prophet of Allah said that " Oh: Ayesha do not sit in the sunlight and from this there will be damage to the freshness of the face. " I have an idea in my mind that I will ask about this saying of the Prophet of Allah how it is that.? " He told his holy tongue that " He was not seen this saying of the prophet in any book, but I was heard by teacher Moulana Alauddin in Badayun and who was a pious and perfect man. " From here he started excellence of Moulana Alauddin, he told that " He was a pious person but he was not pledged to anybody and if he would have become a disciple of anybody then he will become completely Sheikh of the position."

Later he said " When he was a child and he was wandering in one lane of Badayun and Sheikh Jalaluddin Tabrizi was sitting on the silt of the door when he looked at him, then he called him inside and the dress which he was wearing and he put on the same dress to him. Khaja Sahib said " The good manners and attributes of praiseworthy which were found in him due to the blessing of that dress. "

After that, he told one story that "Moulana Alauddin had one slave old lady her name was Nawara and who was a resident of Mawasi and this village is near to Badayun and which is known as Khanbar. One day she was weeping and he asked the reason of it. She said " She had one son and

from him she was separated. "Moulana told her " I will take you up to a reservoir which is one and a quarter to three miles from the city and from there the way goes to Khanbar where I will leave you there and from where you can go to your village. " She said, "Yes, the way onwards from there she knows and she will go from there." Moulana took her at the early morning time and he left her at a the place of a reservoir. When Khaja Sahib ended his discussion here than he, shut, tears and he said that " Learned persons of the manifest are refusing this matter, but they can know that what he was doing."

Later about Moulana Alauddin's knowledge, wisdom and his following of justification in argument , he said if there will be any difficulty of dictionary or difficulty of hard problem which will not be solved by fully by him, then he will use to say, " Brother, I do not have satisfaction and it should be solved from another place and get argument there." Khaja Sahib said " See what is a higher level of justice. " Also, he said " Once Moulana Alauddin was studying one book and he had one manuscript with him and I had one manuscript of that book with me. Some time when he will read it, then I will use to hear it. Some time when I will read it, then he will use to hear from it. That book's name is, **Hadaya**. Upon reading, he came across one line of poetry which was not suitable and it was meaningless to the book. He was thinking very much in this Matter. But he could not solve this problem. By this time Moulana Malik Yar came there. Moulana Alauddin told that he will

ask for the correction of the line of poetry. Moulana Mailk Yar was reading that line of poetry read with suitability and with meaning and from which his mind was satisfied. After that Moulana Alauddin told me that " Moulana Malik Yaar read the meaning of this line of poetry due to his favour." Khaja Sahib said " On that day he was able to know the meaning of fervor. Before it, he thought about the meaning of fervor as intoxication. With that, the day I was able to know the meaning of fervor and what thing is this.?"

Afterward, he said " Moulana Malik Yar was not educated, very much, but Allah was granted him special knowledge. " After that, he said, " When Moulana Malik Yar was become Imam (leader) of the mosque in Badayun. Then some persons asked whether Moulana Malik Yaar is suitable for this work or not.? " When this news reached to Moulana Alauddin, then he said that "If he will get the leadership of the mosque in Baghdad, then it will be less of him because his prophecy is more than that."

The charity

On Wednesday of the 26th Ramazan month, in the year Hegira year 715, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about charity was started and "He said there are three things.

1. Charity (Sadqa)
2. Kindness (Marwat)
3. Wajda

The charity is that which is given anything to the poor. Kindness (Murawat) is the matter of this thing is that when a friend to be given clothes or any gift and that person should also give something in place of it. Wajda is spent to be safe from the people's taunting remarks. It means if any person does not give anything then he will be treated with meanness so to the safe side of him something is given to other. The Prophet of Allah as did these three things."

After that, he said that "The Prophet of Allah in the beginning of winning over used to give something. When Islam became powerful, then he stopped it." In those days, there was rumored about the departure of the army. The compiler of this book asked " Whether to take Quran while travelling with the army, because there is difficult to safeguard it." He told that "It should be taken."

Then he said " In the beginning of Islam the Prophet of Allah does not use to carry with him the holy Quran with the journey with the army and so that it may happen that there will be defeat and the holy book will be gone in the hands of infidel persons. When there was a power which got by Islam then and Islamic army increased when he began carrying with him the holy Quran with the army." I told him, " It is difficult to put the Quran in the tent " then he said, " To keep it on the head side."

Then he said this story that " When Sultan Mahmud was seen in the dream upon his death and he was asked how Allah treated with him?." And he told " One night he was in such house in which

there was Quran in the window and there was an idea came into my mind that how he can sleep where there is Quran. Then there was another idea came into my mind to send it to another place. Then again, there was came from an idea that for my comfort why should Quran to be sent outside of the room.? In short, he was passed away that night while sitting in the room. When the time of his death came when Allah has forgiven him for the sake of respect of the holy Quran.”

To bury a dead body at the place of death

After that, I told, “ When the people will go on the invasions then there will come idea into my mind that if I should die there, then advise the servants to bury me there because to bring the dead body to the city from long distance place will not look better.” He told “ It is better to bury the dead body to the place where he died. Those who keep dead bodies in custody and they bring it from there later and which is not right. The ownership of the earth belongs to Allah. So how it will become custody.? Yes, if somebody will die in another country than to bring the dead body from that country is legal. And those who die from the city in cantonment and to bring from there is legal. But those who will die in cantonment from the city and there is long distance so, then it is better that to bury him in the place where he died.”

Then he said “ One who went on the journey and who is far from his relatives and friends and if he will die there away from his home then he should be buried there, because there is a long distance from such place to his house so such extent of land

he will be given in the paradise."

Next discussion about good devoted kings and pious rich persons was started and he said "One day one person of revelation and pious prince was sitting in his view place along with his wife. From there, he can see the downside. During that time the prince was looking at the sky and he looked at his wife. Then he looked at the sky for a long time. Then he looked at his wife and he was beginning weeping. So his wife asked him " What is reason in this matter that he was looked first at the sky and he was looking at the downward and then at her side. He looked at the sky and he looked at her side and he wept. " The prince asked her " To ignore this question because it is not suitable to explain." , When his wife asked many times, then the prince said "As you have requested a number of times in this matter so he is saying so she should hear that on that night he was looking at the tablet. I was watching that his name is being removed from the living persons. So I was able to know that I was going to travel from this world. Then I was seeing who is a person in my place there with whom you will marry. " When his wife asked him to do now what do you want.? And what you will do.? " He told her " What he can do and whatever the order given by Allah will be happen. He is agreed in this matter. " Then he called gypsy from the downside and given him his robe and declared him as his successor. After that he was given his arms in his custody and asked him to go to some place to attack the enemy there and he sent behind his royal persons and princes. The gypsy went there as per his order and

he killed the enemy and he looted his arms and brought him a large quantity of booty and was presented before him. When the gypsy was coming in the service of the prince and the next day prince was dying. When the gypsy was gone to attack the enemy when he was treated such that all of the people were becoming an admirer of him. When the prince was dead, then gypsy was becoming king of the place and he was married the wife of the prince."

Discussion about wise persons

After that discussion about wise persons were started. He said "One day philosopher (Hakim) Qarib came in the meeting place of the caliphate. At that time, he was wearing a short and ordinary dress. He was a Turk person. At that time, the caliph was hearing Sama (ecstasy). And he took the harp (chunk) and starting playing it and that Hakim classified Sama into three kinds.

1. Muzak for laughing
2. Mubki for weeping
3. Manom for sleeping

In short, when he was starting playing harp, then first the people at the meeting laughed very much. When he was starting to play of Mubki on harp, then all people began weeping. When he was starting to play of Manom on harp, then all people in the meeting became unconscious. At that time, he wrote about the place that Hakim Qarab came there and went away. When the people of the meeting became in normal condition when they saw

the writing than they were able to know that " and they said: "This was Hakim Qarab which they do not know in this matter."

Then he said " This was such philosopher (Hakim) who want to make disbelief the caliph that the movement of the sky is by intention and this thought is against the religion of the Sunnah Wa Jammat (orthodox Muslims). When Sheikh Shahabuddin Saherwardi came to know that the caliph is becoming an admirer of that philosopher and he due to his miracle he was shown the caliph and philosopher that the angels who move in the sky. He solved this problem. In short Khaja Sahib was explaining this story than one person came there and he was informed that there was a boy was born in his house. Khaja Sahib told him " To give name Umar and title Shabuddin because at this moment there is a discussion of Sheikh Shubuddin was in progress." One person from the audience said to him as the name gave as Umar but there should be no scorn and diminutive to it." In this matter, Khaja Sahib told that " Sheikh Najibuddin Mutawakil had two sons Mohammed and Ahmed. Many times when he will be angry with them and at the time of angry he used to say, oh: Khaja Ahmed why you did like this?" " Whether he will be very much angry, but he will use to call their names as mentioned above." For calling names he said " The prophet of Allah was changed names of any person. If there will be a bad name, then he will change it. So one person came into the service of the Prophet of Allah and he asked his name. He told his name is " Qazi." He told " I give you your name

as Musteih. In this way, another person came there and he asked his name and he told his name is Muztajih (Muztajih is such a person who sits in the lap of the earth). He said " I will give your name as Munbais (Munbais is such person who left his side of the Earth). One time one woman came and she asked her name and she said to Shaab Alzalzala (valley of misguidance) and he said I will rename your name as Shabul Huda (valley of guidance). In this way the Prophet has given name to one person as Jamal and this was happened that person was very powerful. Once some people were going from destination to another destination. One person gave him cleaning items so he took it to another destination and another person was given him clothes and a third person was given him other goods and in this way many persons were given him many goods and that person was taken all the goods of persons to another destination because he was given the name of Jamal (camel) by the last Prophet of Allah."

Discussion about naming of Hasan (R.A.) and Hussain (R.A.)

Then he said this story that " When Hasan was born than the Prophet of Allah came there to convey congratulation and he asked for Ali Bin Ali Taleb (R.A.) " What name was given?" He said " Hazan. And the Prophet said "No. His name should be given as Hasan." When Hussain was born than the Prophet of Allah came there to convey congratulations and he was asked by Ali Bin Ali Taleb (R.A.) " What name was given to Him? " Ali Bin Taleb (R.A.) said " Harb and then he said, " To

give his name as Hussain."

Discussion about the temperament of the disciple

After that the discussion was started about many persons who present in the service of the master and when they left from their master after becoming a disciple but their temperament will not remain the same. In this connection he said this story that "One pious person used to say that when any person will come to see him and when he will go with him so when there will a stand, pillar in between him and which will become obstacle so for this reason disciple's temperament will not be same."

Then he said one pious told that "If he will give the option to be handing over his soul inside of the door of the house or on the outside door of the house he will be martyred. Khaja sahib said "The door which is inside of the house and which is called Babal-Bait and the door which will be there outside of the house and which is called Babal-Dar. So I will say this that his soul should be taken on the Babal-Bait with faith because nobody did not know that whether he will reach from Babal-Bait to the Babal-Dar for safety of faith or not."?

Then he said "On the temperament of the people that there will be a change which is not causing during this time, but it was happening the same since the olden times. When the Prophet of Allah was passed away from the world then many thousand Muslims apostatized and they a sent message in the service of Abu Baker Siddiq (R.A.) that if you do not take religious tax (Zakat) then

they will continue in the religion of Islam and otherwise no. He was taken advice from his friends and some told that " If you do some softness perhaps they will not make revolt against of Islam. It is better that they should be forgiven in this matter." Abu Baker (R.A.) took out his sword and he said " It is right of Allah and if for them if there will be less of tie rope of the bell of the camel, then he will fight with this sword with them.", When this news was reached to Ali Ben Ali Taleb (R.A.) then he said " Really the caliph was given good order. If he will give the order not to pay religious taxes (Zakat) than during the rule of the second caliph then they ask for forgiveness from the prayer. And, in this way it will be happening that all orders of the Islamic religion will be asked to forgive."

Then Khaja Sahib said once Sheikh Fariduddin said " One person was became his disciple when he was going far away from him and after some time his temperament was changed and he could not keep his same temperament. One more person was became his disciple and when he went far away from him, but his mind was, same as it was and when he was with me. Even though he was away from me for some period of time, but there was no little change in his temperament. At last after a long period his temperament was changed. Then he addressed me and he said " This man when he became his disciple and from that time his temperament is same and in it there is no change at all."

" When Khaja Sahib was reached on this matter than he was being shut in tears and he said till now

there is your love in my mind and even it is more than that."

The discussion about Khwaja Shahi Moitab

On Saturday of the 10th Zeqad of the month in the year Hegira year 716, I was sanctified to touch the feet of the Sheikh. The discussion about Khaja Moitab was started and who used to reside in Badayun. He said " Qazi Hameeduddin Nagori used to call him royal godly person because in those days he was given saintly dress. By somebody, he told him that " Today we have done this work that the king was given saintly dress and do you agree on this matter.? " Sheikh Moitab told that " Whatever you have done it is right."

From here the discussion about his brother Khaja Devgir Moitab was started and he said that " Then Moulana Siraj Haifz Badayuni who is a special disciple of Khaja Sahib started his speech like that one night he was woken upon and did fresh ablution and prayed two rakat and he died. Khaja Sahib said " Kama Tasishun Tamutun" and it means who will spend their life in such a way and in the same way they will die.

From here the discussion about Khaja Shahi Moitab was started. There was a large crowd of people used to be around him. Where ever he will go there will be crowding around him. In those days in Badayun, one Darwesh Masood Njashi used to live there. When he will see in the crowd of Khaja Shahi Moitab, then he will say " Oh: gypsy (as he was of black color) you will die upon warming of the bathroom. " Khaja Sahib said " Really, it has happened like that it means he was dying exactly

his during the youth period. Khaja Sahib said “ Really, it has happened like that it means he was dying exactly his during the youth period.”

The discussion about not to express of the miracles

After that, the discussion about not to express of the miracles was started. He said “ Creation of miracles is not a great thing. Muslims should be straight forward and poor as well as should be a beggar like. Then he was told the story of Khaja Abul Hasan Norani that “ He was seen a fisherman on the bank of river Tigris and he told him to throw a fishing net in the river and catch fish if he is a person of saintliness and miracles, then there will come with your net fish by weight of 2.5 Sairs (one Sair weight equivalent to about 2 lbs) and it will not be less or more.” He was thrown net and caught fish and when he was weighed then fish was 2.5 Sairs and not less or more. In short, when this matter was reached to Shaikh Junaid of Baghdad said, “ Perhaps in that fishing net there will be found black snake than fish which may bite Abul Hasan and killed him. And he was asked why? And he said, “ If that snake will kill him, then he will face the death of a martyr. But now he is living and it is not known whether his happy ending will happen or not?”

From here, the discussion started about one Darwesh. If there will be a pain in the stomach of any person, then he will say to eat dilapidation and upon eating of it, that person will become in good health. In short whatever he will say then it will be happening like that. Sheikh Ali Shoredida told him,

“Do not say such things and from this, there will be a loss.” At last, it has happened like that. So he was faced with the trouble. Then Sheikh Ali Shoredida came and said “ Did he not tell him that he should not say such things which will cause trouble to him.? You did not follow his advice and he was badly affected in trouble. ” That Darwish told, “ I did bad so now pray for me so that he can become healthy. ” Sheikh Ali Shoredida did not pray for him and he was dead in that illness.

Then a discussion of Sheikh Ahmed Nehrvani was started that, “ If the weight of his worship is done, then it will be equal in weight of worship of two Sufi persons.” When he will go to the central mosque then along with him, there will be his friends there. He was used to going mosque with such a large gathering. And one more Darwish Ali Shoredida used to prohibit Ahmed Ali not to go to the central mosque with such a large gathering. One day Sheikh Ahmed Ali came to the mosque along with his friends and on the way one person was stabbed another person. Sheikh Ahmed reached there along with his friends and made a circle around them and released the oppressed person. At that time, Sheikh Ali Shoredida came there. Sheikh Ahmed when he saw him, then told him, “ For such work he used to leave from his house along with his friends.”

From here the discussion about Sheikh Ahmed Nehrwani whose he was the disciple was started and the Sheikh said “ Whose disciple he was God knows.? It is said he was getting such grace by Fakhiya Madhu, who was Imam (leader) of the

central mosque in Ajmer city. One day Sheikh Ahmed was singing monsoon song and his voice was very good. When Fakhia Madhu has heard his voice and he said “ Such nice voice and singing monsoon song and it is a great matter of regret. You memorize Quran so Sheikh Ahmed memorized Quran. Khaja Sahib said at the Sama meeting in which this event has happened of Sheikh Bakhtiar in which Sheikh Ahmed also was present there. And the details of the event of Sheikh Qutubuddin Bakhtiar were recorded in previous pages of this book.”

After that discussion about Darwish persons of Badayun was started. He told “ There was one Darwish Aziz Basher who used to live there. He came to Delhi from Badayun. And he then wanted to get a saintly dress by service of the Moulana Nasihuddin and who was the son of Qazi Hameeduddin Nagori and with this intention, he was gathered so many Dervish persons and arranged a meeting at the reservoir of Sultan and during this meeting every person told about the sweetness of the reservoir water of the Sultan. Aziz Basher who came there in demand of saintly dress and he said “This reservoir is ordinary and in Badayun there is better reservoir than this.” Khaja Karim, who was also present there when he was heard from him then he told Khaja Nasihuddin that he should not to give him saintly dress. Because he is known as a mean person. Moulana Nasihuddin did the same and he did not give him saintly dress.”

Then he said about police chief of Badayun that “ He was the servant of the Darwish persons and he

was a disciple to Sheikh Ziauddin who was a resident of Badayun. Sometimes he will remember Darwish persons and used to call them in his house and used to hear them talking. He was martyred exactly in his youth period. About him, he said one day " He went to Anbtan place which is known as Likhi Alu. That police chief Aziz was sitting under a tree and clothing for serving of dishes was there and when he was seen him from far, then he said welcome and come and I was afraid that whether he will cause any suffering.? When I reached there he was given me very much respect and honour and asked me to sit near him. After meals, I was returning back from there. Moulana Sirajuddin Hafiz Badayuni was also present there and he said, "Who does not have Sheikh (learned person) then Satan will become his Sheikh." The is saying of the prophet " Min Laisa Lahu Sheikh Nashiqa Shaitan." Khaja Sahib told this saying of learned persons. Then Moulana Sirajuddin asked whether " Min Lam Yar Muflehan La Yaflehu AbAdam. " It means one who will not see the person of cultivation, then he will not get prosperity and is it saying of the Prophet of Allah.? "He said, " It is also saying the learned persons."

After that, he said about one Dervish that " When he will see any person who is not a disciple of someone, then he will use to say that person did not sit in the of balance of anyone." I asked him, "What is its meaning is that whether there is no weight of him." He said that "No, but its meaning is that one who will become the disciple of any person then on the day of judgment his deeds will be placed in the

scale of his master. " So one who will not become the disciple of anyone then it is said that he is not sitting on the scale of any person and it means he has no master of him."

On Tuesday of the 11th Zil Hajj, in the year of 716 Hegira, I was sanctified to touch the feet of the Sheikh. As those days were of Tashreeq (the days of Tashreeq are the 11th, 12th and 13th of Dhu'l-Hijjah.) days. At that time, there was very much rush of the people and so many times meals were brought there. In a good mood he asked with one Darwish, which verse of the Quran did you like and he said 'Akla Daim' and it means to eat it always. He said this world is as per four types Akal, Ukal, Akla, Ukla and after that, his descriptive about four words that it Akla noun of action and Ukal the thing which is eaten, Akla is diet for one time. Ukla is one morsel. At that time one Dervish came there with a small boy with one tablet and he said this is his boy and on his tablet write with his holy pen so that due its blessing Allah grant him the Quran in his fate. Khaja Sahib took the tablet in his hand and wrote and he said " One who will write for work for any person then if pen write easily and do not delay in this matter then that work will be completed. And, if the pen works with difficulty, then there will be a delay in the completion of that work. " After that, he told all these are deceptions of wisdom. Whatever they want to manifest than they should show it as per her wisdom and then its manifestation is becoming legal."

Then the story of Khaja Shahi was started that, " He was famous in Badayun and all creatures used

to see him. Where ever he will go there will be a great gathering. Khaja Shahi was a man of black color. During that time, there was one Darvish Mahmood Najashi was there and once he told Khaja Shahi " Oh: gypsy you have warmed very much, bathroom in which you will be burnt down. " So it was happening like that. He died during his youth period.

Later he told about one Dervish that, " He was going to Gujrat and he said that he was seen one mad person there and who was a man of realization and revelation. I and that mad person used to live in one house and sleep in one room. Once he went that reservoir where nobody is allowed to put their step there. The guards of the reservoir were known to me. They have allowed me to do ablution there. Some women came there to a collection of water from there, but they have not been allowed to put their steps there. One old woman came in and asked me to bring water to her in an earthen water pot and I have filled it with water. In this way, four women asked me to fill their earthen water pots, one after another which I have filled their earthen water pots. Then I come back to my room and seen that mad person was sleeping there. There was a time of prayer so told announcement of the initiation of congregational prayers (Takbir) in a loud voice so mad person was wake up and he said " What a noise he is making.? The work was that which you did to that woman by filling water in her earthen water pot."

Different discussions

On the Tuesday of the 12th Shaban of the

month in the year Hegira year 717, I was sanctified to touch the feet of the Shaikh Saheb. This reason was it that I was going to Dilgir cantonment. When I kissed his feet than he paid very much kindness and affection to me. He asked me about the difficulties of the ways in the journey and he was showing fondness to me. Maleh who is my old friend and he is having difficulty of some illness and he came in the service of the Sheikh in his illness along with me there., He asked " About the illness and I told him due to his illness, I was staying in the way." He said "You did good if one who will be a friend than it is expedient for him that he should be with him at the time of illness. And to treat him with faithfulness."

After that, he told one story in this connection that " Ibrahim Qawas used to be in journey always and he will not stay in any city for more than 40 days and where ever he will go he use to stay less than 40 days then he will proceed another city. In this way, he was spending his whole life in the journey period. Once one young man requested him to keep with him. He said you will not stay with him as he will use to stay for some time in one city and then he will stay in another city and some time with luggage and some time without luggage but the young man insisted on this matter, he will be accompanied with him. When there was a very much request and obligation than he was ready in this matter. In short, he has travelled from one city to another city along with him. Where ever he will go he will not stay for more than 40 days in one city. In one place, that the young man was

becoming ill and for this reason he has stayed in that place for a period of three months. Then one day that young man desired to eat bread and fish and he told this to him. He has one donkey with him and on which he was used to ride it sometimes. Except it there was nothing for him to sell and fulfill the desire of the young man. So he sold a donkey and fulfilled the desire of the young man. After some time, then the young man was becoming healthier. Then he started the journey, then the young man asked him to give his donkey so that he can ride on it. He told him "He was sold it for the purchasing of the bread and fish for him. In short, they departed from there and for three days he was travelling with that young man while carrying him on his neck. The meaning of this story is that we have to spend our lives along with our friends in a decent way. When he finished this story than he told the story of his illness. I heard the news of his illness in the cantonment area that somebody was doing magic on him. When I was asked about it, then he said, "Yes, he was ill for two months. And after that he called some person who was an expert in removing magical effects and he came there and he made the rounds around the house many times and every time he will collect some soil and smell the earth and when he smells soil of one place then he asked to dig this place and there he was found signs of magic. During this time, that person told that "He is such expert person that if he wants, then he can tell the name of the person who did magic." When Khaja Sahib heard this then told that "It is warning that he should not tell the name.? I have forgiven him. " Somebody told that some

person was doing magic on the Sheikh Fariduddin. He said "Yes. " It was magic. Those persons who did this act and involved in it were caught and sent by the ruler of Ajodhan in the presence of Sheikh Fariduddin and asked him what to do with them.? But Sheikh Fariduddin forgive them."

He said " On the Prophet of Allah magic was also done and when verse "Mazetan" was revealed, then there was a remedy for magical accidents. Ali Ben Taleb (R.A.) told in the service of the prophet that " If there will be permission than the women who did magic to kill her.?" The Prophet said "As Allah has made him healthy so I forgive her."

The martyrdom of Umar bin Qattab (R.A.)

After that, he said about Umar Bin Qattab (R.A.) that, " He was on the pulpit on Friday and during the sermon he said you should know that my death is near and I am not saying this as per miracle way, but I have seen dream that one bird came and who hit two times with her beak to me and seeing of the bird in the dream is death. As per this logic, I will say that my death is near. So he was martyred in the next week. One slave Mugera Ibn Lulu was struck at him with his sword in the arch. When he was falling down, then that slave went outside and he also killed nine more other persons. Later he killed himself. Still Umar bin Qattab (R.A.) was living and the news reached to him that slave was killed other nine other persons and after that he killed himself. Umar bin Qattab (R.A.) told: " Thanks, Allah that he killed himself and he was not killed for him."

The martyrdom of Ali Ibn Ali Taleb (R.A.)

He said about Ali Ibn Ali Taleb (R.A.) that, " He was martyred by Abdul Rahman Maljam. This event has happened like that he was equipped with weapons and followed Ali Ibn Ali Taleb (R.A.) and whom he does not have any weapons on him. He was walking on the bank of the river in which the water level was of feet only. There was a cemetery near that area. The ruler of Muslims called in the direction of the cemetery than 70 persons replied to him. Then he called the names of the person than 7 persons replied to him. When he was called a third time, then one person has replied to him. Ruler of the Muslims asked him where the river in at foot level. And he was told that at the place where he is standing. And from where he has crossed the river. Abdul Rahman Muljam was listening to all these conversations. He had also crossed the river. He said " Oh: Ali did you remember all names of the dead persons along the names of their father's names. He said, " Yes, but he wanted that he should know his condition." In short Ali Ibn Ali Taleb (R.A.) was standing in the prayer, then Abdul Rahman Mauljam came there and strike with a sword on him and when he was hurt then he said "Fazat Warabba Al Kaaba" and these were the last words of the ruler of the Muslims. I asked him " Whether Abdul Rahman was Muslim.? " He said "Yes, but he was supported of Maviya. " Then I asked " How to keep belief about Maviya.? " He said " He was a Muslim companion of the prophet and he was the son of the prophet's father in law and his sister's daughter, Um Habiba was the wife of the prophet of Allah." After finishing this story, he said about " The difference between fondness and separation

because I was present at the service of the Sheikh Sahib after the period of 8 months and also many of the dear persons came from cantonment. He said "He was sent in his application in the service of Sheikh Fariduddin in which I was writing one quatrain." After that when I present in the service of the Sheikh Fariuddin then he was mentioned about that quatrain and he told that he was remembered it."

زال روز که بندہ تو خواہند مرا ب مرد مک دیدہ نشانند مرا
 لطف عامت عنایتی فرمود است ورنہ چہ کسی خلق چہ دانند مرا

On Monday the 3rd Ramadan of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh. Sheikh's one disciple was given six Chitals to me and he asked to give it to Sheikh Sahib. I have presented all those Chitals to Sheikh Sahib and told him all details in this matter. He has collected Chitals in his hand and kept them by his side. Then he said this story that "Once Sheikh Shabuddin Saherwardi came back from Hajj pilgrimage then the people of Baghdad were present in his service and everybody brought some gifts and presents in cash and kinds and among them one old lady came there and she was opened the edge of old the bed cover and she was placed one Dirham before him. He was taken that Dirham and he was kept, its upper on all other gifts and presents. Then he said all people who were present there to take away whatever they like from there. Everybody was taken by the thing as per their desire from there. Sheikh Jalauddin Tabrazi was also present there so Sheikh has given him the

signal to take him something from there. Sheikh Jalaluddin was standing and took the Dirham which was on the upper of all gifts and presents there. Then Sheikh Sahib told to Sheikh Jalauddin that "He was took everything from there." The compiler of the book asked whether Sheikh Jalauddin was a disciple of Sheikh Shabuddin?" He said "No, he was a disciple of Sheikh Abu Saeed Tabrazi and when he was dead than he came into the service of Sheikh Shuabuddin and he did such service that which is not available to anybody." It is said that Sheikh Shuhabuddin used to go Hajj pilgrimage every year from Baghdad and when he was become old then his tiffin which will be used to carry by him during the journey period and which was not become suitable for his conditions of temperament. The cold food was not become suitable for his temperament as he was becoming old, so for this reason Sheikh Jalauddin used to carry a stove and cauldron on his head in the way that it was not burning his head and meals will be ready available hot always. If Sheikh Sahib needs the meals, then it will be made hot and served to him."

From a here discussion about Sheikh, Jalaluddin Tabrizi was started and he said, " His master Abu Saeed Tabrizi, who was a pious person and was a higher level of a person of a hermit. So there will be loans on him always. But he does not use to take anything from anybody. It was happening that one time the meals were not cooked. He and his friends used to do breakfast with watermelons and they used to live in this way. When this news reached the local ruler, then he

said he did not accept anything from us. Took cash and give to the servant of the shrine building and ask him to spend its small amount of it and do not inform to the Sheikh so the royal servant was given cash to the shrine servant and instructed him to spend as per expedience and not to intimate the Sheikh in this matter. In short the cash was brought and spent there. So on that, the day the Sheikh could not feel comfortable in his obedience and fervor which he used to find it. He called the servant and asked him " In the night the meals which you have cooked and from where it was coming? " Servant could not hide the matter from him and he told him all details. He asked who brought it and where he put his steps and from where to dig the soil and thrown it away. He was removed that servant from the service and also from the shrine for this mistake.

Sheikh Shabudin

After that, he said about Sheikh Shabuddin that, " He got a large amount of the victories. But he used to spend all almost all money and when the time of his death came then his son Emad and his conditions are not matched with his father and he was asked the key from the servant. The servant did not give him the key and told him " Oh: is this a good thing that Sheikh Sahib is in the condition of the agonies of death and you are asking the key.? " When Sheikh Sahib has heard this conversation then he said the servant " To give the key to his son. " When he was opening the treasury only six Dinars were there and that amount was spent on the funeral rites and ceremonies of him.

On the Thursday on the 4th Ramadan of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh Sahib. One student came there and from him, he was asked about the condition of his education. He was told, " He has completed his education. Now he has come and goes in the caravan of Sultan so that he could get bread in abundance." When he was left from there Khaja Sahib recited one Persian couplet.

**شعر در وصف حال بس سرمه مخزه ایست
چوں بخواهش رسید**

After that, he said " The line of poetry is a delicate thing, but when it is said in praise of any person and it will be taken with to anybody then it will be become very un-elegant. In this same way knowledge is it is a gentle thing, but when an accomplish person wanders door to door, then his respect will be going down." At that time one slave disciple came there along with one non-Muslim Indian person and he said he is his brother and when they sat there the Sheikh asked the slave whether your brother is interested in the religion of Islam, then he told him that he brought him there for this purpose so that due to his look of inclination he will become Muslim. Khaja Sahib shut, tears and he said that " On this nation, there will be no effect of saying of anybody. Yes, if he will come and go in the company of pious person perhaps then due to the blessing he will become Muslim."

The King of Iraq

After then, he told this story that " When caliphate was got by Umar Bin Qattab (R.A.) at that time batle with the king of Iraq was fought and he

was defeated in the battle and he was caught in the battle and he was brought before Umar Bin Qattab (R.A.). And who told him, "If you will become Muslim than your country of Iraq will be given back to you." He told that " He will not accept the religion of Islam. " He told him to accept Islam otherwise, he will be killed and he told to kill him. He said, " To kill him but will not accept the religion of Islam." Umar bin Qattab (R.A.) be told to bring a sword and call the executer. That king was wise and was firm in his religion. When he saw this situation than he addressed him and told him that he is thirsty, so some water may be given to him. Umar bin Qattab (R.A.) asked a servant to bring water in water glass. The water was brought from there, but the king told he will not drink water in the glass. Umar bin Qattab (R.A.) asked to bring water in gold and silver water glass as he is king. So they obeyed his order. But then it also he did not drink water and he said to bring water in the earthen pitcher. So the earthen pitcher of water was brought there. Later he addressed with Umar bin Qattab (R.A.) that to agree with him that till he drinks water he should not be killed. He said "Yes, until will you not drink water I will not kill you. " So he was given full water in the earthen pitcher to him. The king of Iraq thrown the earthen pitcher on the earth, and which was broken there and water were flown from it. Later he told to Umar bin Qattab (R.A.) that " He did not drink water and there is was your agreement that until I will not drink water I will not be killed. So his life may be a forgiven. " He was surprised by seeing his wisdom. He said " Yes, I was forgiven you. " After that he

was given him to his friend who was very pious and ascetic person and he was there for some period of time and due to his ability and asceticism, there was left some effect on him. Then he sent a message to Umar bin Qatab (R.A.) to call towards him. So that he will become Muslim. He called him and he was accepted by Islam and later told him that he will give him back the country of Iraq. He told "He does not want his country back and give him any deserted village of Iraq so that he should be readily habitation it. He was sent some persons to Iraq and they search very much there, but they could not find any deserted Village. They returned back from there and reported the matter to him. The king was also informed in this respect. He told that he was meant to say that "I have handed over Iraq in the condition of habitation and if any village will be deserted later than on the day of judgment you will be answered there." On this story, Khaja Sahib shut, tears and he has praised the king of Iraq very much for wisdom and knowledge.

The honesty and truth

After that, he told the story about Islam and the peoples of Islam's honesty and truth that in the neighborhood of Ba-Yazid Bustami there was one Jew's house was there. When Ba-Yazid died, then that the Jew was asked "Why you did not become Muslim?". He said "Why he will become Muslim because the Islam which was available to Ba-Yazid which I could not get. If this is such Islam, which has got them to such Islam, he feels ashamed of it."

The marriage of girl of Malih

On the Tuesday of the 27th Ramadan of the

month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh Saheb. Malih who is my friend who bought some sugar-candy because his daughter was married. When Khaja Sahib was known that Malih had four daughters and when he was seen sugar-candy then he asked "What is this.? " I told him " His daughter was married. " Khaja Sahib paid attention towards him and said " One who have one daughter, then there will be a veil between him and the fire of hell. You have four girls. Then he told with his holy tongue, he said: " Abul Banat said to Marzouq that the sustenance of the daughters is very large."

The Killing of boy by Prophet Khizer (A.S.)

After that, he told the story of Prophet Khizer (A.S.) that "When he was killed one boy so Prophet Musa (A.S.) blamed him that why he did kill the pure soul?." Prophet Khizer (A.S.) did not know the result of it. He replied it. In short, in the house of that boy's father, one girl was born and from, her seven persons of saintliness were born."

Then he asked me " Where did I perform Tarawih (special night prayers in the month of Ramazan) prayer?" I told him that "I used to perform in the house. And there is one leader (Imam). He asked, " What I recite?." I told him " Chapter Fatiha and verse Iqlas." He said that " It is Good." Afterward, he said " Sheikh Fariduddin used to recite these chapters. As the Sheikh was becoming very old, so he used to perform Tarawih prayer by sitting. Only obligatory prayers he used to perform by standing and all other prayers he

used to perform by sitting. Then he told about one pious person who used to say that, “ If he will eat one morsel and will sleep, but it is better than to fill the stomach and to stand and passed it during the whole night.”

Subsequently, he said “ Sheikh Fariduddin used to eat fewer meals at the time for breakfast. If he makes the intention, then there will be a complaint of fever, etc., but he used to keep the fasting.”

Afterward, he said about Sheikh Bahuddin Zakaria that, “ He used to keep less fasting. But his obedience and worship was very much then he has recited this verse which is as follows.”

“Wakulu Min Al-Tayabat Wa Lamu Salehan” and its meaning and interpretation is as follows.

“ Eat pure meals and do good deeds.”

Then he said Sheikh Suhabuddin was among such persons in whose favour this verse of the Quran is true.

The love of the children

On the Friday or Saturday on the 4th Ramazan month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the love of children was started and he said “ The Prophet of Allah used to love the children very much and with them he used to treat with softness and love.” Then he said this story that “ Once the Prophet of Allah was saw Imam Hasan that he was playing with the children and then he put his own hand under chin and the other hand on his head and kissed him.” During this time I told him that “Once the prophet of Allah for the sake of

Imam Hasan and Imam Hussain make sound of the camel." He said "Yes." It is generally well known and it is available in the books. He said " Naam al-Jamal Saliman."

Later he told this story that during the caliphate of Umar bin Qattab (R.A.) he was appointed one of his friends as ruler of any place and he, was written and given him orders of the appointment in this matter. On the way Umar bin Qattab (R.A.) picked up one boy and kissed him and that friend told him that " He had ten boys with him, but he does not have to love with them and he never kisses them." Umar Bin Qattab (R.A.) asked him to give back the order of his appointment and then so he was given him back the order to him so he tear off it into pieces and he told him that "You do not have love with the children then you will not have the love of the elders."

On the Wednesday on the 5th Zil Hajj of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh. One person came there and he asked him " From where did he come.? " He said, " From Darul Khilafat." But he was coming from the cantonment which is in Joseri and now its name was changed as Darul Khilafat so he told that he came from Darul Khilafat."

The Story of Baghdad

From here the story of Baghdad was started that first it is called Mansour. Because this city was habituated by caliph Mansour. Then he said it is also called Madina al-Islam. During this period discussion about the pious person of reality and their love were started. He said " On the day of

judgment Maruf Karqi will come there and he will such become in the condition of ecstasy that the creatures will be surprised. And they will ask who is he.? There will be calling in which it will say that “ He is in Our ecstasy of Our love. He is called Maruf Karqi. Then there will be a command him to go to the heaven.” He will say “ No, he did not do his worship for the sake of paradise.” Then there will be a command to the angels “To put him in chains of light and take him to the paradise. Then they will take him by pulling to the paradise.” One person from the audience questioned that “Allah is very great and pure and the position of the sons of Prophet Adam (A.S.) is in the low status. What is relation in between love and nearness?.” Khaja Sahib said “ It cannot be explained well by the tongue. It is not matter of the discussion.” I told him in this connection “ I know one line of the poetry and I recited it and when I recited it then Khaja Sahib recited another line of the poetry.”

Discussion about excellence of knowledge and Asaim Quari

On the Friday or Saturday of the 18th Rabil Awwal of month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion about excellence of knowledge was started. He said “ One pious person had the attribute of knowledge and when he was asked about where he was getting this grace.”? He said “ I asked his teacher Asim Qari to tell some details about knowledge of his teacher.” He said “ Once one mean person wants to do meanness to him from outside of habitation and in the jungle and he was

started saying him bad words but he did not tell him anything. Till that he was reached near to the city. But that mean person was continued such meanness to him. When persons came there and Quari Sahib said to him gentleman let it be. Here are many of his knowing persons are there. It will be happening that there will be difficult for him." After that to his knowledge he told one more story that " He was sitting in his service. Some students were studying the sayings of the Prophet of Allah. He was sitting there while putting his head on the knees and covering with cloth. In this condition he was teaching the lesson. At that time one person came there and he told him that " His son was killed." He asked " Who killed him ".? He said " The sons of your uncle and perhaps there may be enmity in between them and he was killed in the fighting." Qari Sahib said him, " He to go and tell such a person to perform his funeral prayer and bury his son in such a place." After saying this he was asked to his students that, "What were studying and continues study." That pious person said "There were no effects of change on the face of Qari Sahib."

Discussion about toleration of Abu Baker Siddiq (R.A.)

After that Khaja Sahib said that, " Among the companions of the prophet said Hazrat Abu Baker was attributed with toleration. Once one person by indecent nature puts blame on him and then he said " Gentleman whatever defects in him and among them some are manifested." When Khaja Sahib told this story then the time of departure of the

audience was coming near from the meeting place. I told him " I used to present less in the service of the master and used to spend most of the time in the remembrance of the master in the house. Or this better to visit him on every day in the service of the Sheikh.?" He said " It is better to remain in the remembrance of the master whether it may be away from him in manifestation. |"

The story of Sheikh Fariduddin

After that, he said, " This is story of Sheikh Fariduddin after one week or two weeks used to present in the service of Sheikh Qutubuddin and against this Sheikh Baderuddin and other dear persons used to be in the service of the Sheikh Qutubuddin daily and they present there. When the time of death of Sheikh Qutubuddin came then he called the name of the pious person who is buried at his foot side in his mausoleum and he has a desire to become his successor and Sheikh Baderuddin was also wanting to become successor to him, but at the Sama meeting in which Sheikh Qutubuddin was died in which he said to give his garment, staff and wooden shoes to Sheikh Fariduddin. Khaja Sahib said " He was seen that staff, garment and quilted coverlet". In short, in the night when Sheikh Qutabuddin was dying and at that time Sheikh Fariduddin was in Hansi city. On that night, Sheikh Fariduddin was seeing his master in the dream that he is calling towards his shrine. On the next day, Sheikh Fariduddin was departed from Hansi and the fourth day he was reached to Delhi. Qazi Hameed Nagori was living at that time and he brought the garment and other

things in his service. He was prayed two Rakat of thanks and then he wears that garment and he lived in the house in which Sheikh Qutubuddin used live there. He was not staying in Delhi not more than three days and as per tradition, he was staying in Delhi seven days. Then he started towards Hansi. The reason for coming to Hansi was that when he was staying in Delhi in the house of Sheikh Qutubuddin then at that time one person Sirhinga came to see him from Hansi two or three times, but the guard of the shrine building not allowed him to enter into the building. One day when he was out of the house, then that person Sirhinga was fallen on his feet and began weeping. Sheikh Sahib asked "Why he is weeping." He told "Because when you are in Hansi then he can see him easily there, but now your sight is very difficult." He told his friends at that time, he is now going again to Hansi. The persons in the audience told him that "Sheikh Qutubuddin was asking you to stay here. Why you are going to another place?" He said "The grace which he will get and which is same in the jungle and the city area."

The good faith of disciples

On the Saturday of the 3rd Rabil Akhir month in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion about good belief of the disciple and care of sayings of the master was started. He said "Qazi Hameeduddin Nagori's master Sharafuddin resident of Nagore and a desire in his mind was finding that he should become a disciple of Sheikh Fariduddin and with this intention he left from Nagore. He had one slave

girl and her price was about 100 gold coins and she told him to convey her salam to Sheikh Fariduddin and also one small turban of the embroidery work she has sent in the service of the Sheikh."

When Moulana Sharafuddin was reached in the service of Sheikh Fariduddin then first he was conveyed salam from his slave girl and he said she was sent this turban for him and he took it and presented before him. Sheikh Fariduddin told with his holy tongue that "May Allah give her freedom." When Moulana Sharifuddin stood before the Sheikh and he thought in his mind that as Sheikh Sahib's tongue it was said that Allah grants her freedom. So it is necessary that she will become free. But the slave girl is very costly. So he could not free her. But he will sell her. It is possible that one who will buy her will free her. Then again, there was thought in his mind that the house in which the slave girl will be free then it that house there will be available reward. So why he should have not got such reward of it.? And with, this intention, he came back in service with the Sheikh and told him that " He was freed that slave girl."

The love and enmity of the world

On Saturday the 3rd Rabil Thani month, in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion of love of the world and court of law was started. He said with his holy tongue that " There are three kinds of the mankind. The first kind is such persons who will think dearer the world and they discuss it day and night and they demand it and such persons are very much. The second kind is such persons who think of

it as an enemy. And they remember it with badness and they are completely against it. The third kind is such people who do not have enmity or do not have a friendship with it and such persons are better than the above two categories of the lovers of the world."

After that, he told this story that "Once one person came in the service of Rabia of Basra and he began saying bad words to the world." Rabia asked him "Not to come again to see her because it seems that you are a friend of the world and for this reason that you remember it."

From here, the discussion about leaving the world was started when he said "About one Dervish and his name was Ajdhoni Kethal and who was used to living in an area of Kuhram. And who was a hermit. Because he does not wear a dress. I asked him "Whether he had any of his master." He said that "No, then he said if he had his master then why he not covered his body." From this it is known well that he did not have his master. After that, he said "He used to perform prayers very much." I told him, "If the master is a lover of the world then is it suitable for him that he should prohibit the disciple from the love of the World?". He said "If he will prohibit then there will be no effect at all on this matter." Because there are two kinds of tongues are there and one tongue of saying and other tongue of the condition. The advice is not getting down from the tongue of condition and when there will be no tongue of condition then there will be no effect of the sayings."

Then a discussion about Sheikh Shahabuddin

was started "Once he was getting turban from his Sheikh and which he used to keep with him and used to get a blessing from it. One time he was sleeping and that turban was gone on his foot side and by chance it touched with his feet. When he was waking up and he was worried very much about this matter. And due to in the worry condition he said " On the day of judgment I will be in the sorrowful and aggrieved condition."

Later he said " The saintly dress which he got from Sheikh Fariduddin and that rag dress is still with him. When he was come to Ajodhan from Delhi and I was bringing that saintly dress with me and with me one more traveler was also there. During the journey, we have reached to such place where there was danger of thieves. He caught my shirt's edge. And we have stood under one tree. At that time, some robbers came there and they stood against us. There was came an idea into my mind that this rag dress was given to me by Sheikh Fariduddin and so they should not take it in any condition. Then there was came an idea into my mind that if they will take them, I will not go to habitation. After some time all robbers were dispersed from there and they did not say anything to us. We have proceeded further safely and securely."

Then the discussion about the accumulation and expenses of the world was started and he said " Not to gather worldly things, but yes clothes with which we cover our body is legal. But it should not be in excess. Whatever we will get should be spending it and do not accumulate it. " Then he recited two

couplets and in which one couplet belongs to Qazi Sahib.

During this time he was given a toothbrush (Miswak) to some person and he told this story that "One learned person Noor Turk went from here towards Makkah and he settled down there and he wrote on his house door that who do not have a toothbrush (Miswak) with him than his entrance to his house is illegal."

After that, about the nobility of manners of Dervish was started. He said Sheikh Abu Saeed Abul Khair and Bu Ali Sena met together and when both were separated from each other then Bu Ali said to Sufi who used to live in the service of the Sheikh that "When he will leave from service of the Sheikh then whatever Sheikh Sahib will say about me then you should write to me." When he was returned back from there then Sheikh Sahib not told whether good or bad thing about him and not discussed about him. When that Sufi did not hear from Sheikh Sahib about Bu Ali Sena then he himself, he asked by Sheikh Sahib about him "How he is a man?" He said "He is a philosopher, physician, doctor and learned person (Alim) but do not have noble manners." Sufi wrote those remarks to Bu Ali Sena. Bu Ali Sena replied him that "He has written many books about the nobility of the manners. Then why the Sheikh is saying that I do possess a nobility of character with me?." Then Sheikh Sahib said that "He did not have told that he did not know of nobility of character. But I said that he does not have nobility of character."

After that, the discussion Qazi Minhajuddin was

started and he said “ I have discussed about him for a period two weeks ” and on that day while he discussing about him he recited one quatrain in Persian.

Khaja Sahib said “ When he was heard in the poetry when he has become conscious and became normal after some time and when he was started saying about details of him that he was a person of fervor and one time he was called to the house of Sheikh Baderuddin Ghaznavi. That day was Monday and he was promised that he will come there after finishing his sermon and after discourse he was reached there and where he was hearing Sama (ecstasy) and tore out his garment and turban. Then he recited two or three couplets of a poem of Sheikh Baderuddin and out of the above one couplet I was remembering it.”

Then he said “ Qazi Minhajuddin, used to say Sheikh Badruddin as red tiger. After that discussion about Sheikh Nizamuddin Abu Mowaid was started. Then I asked him “Whether he was heard for his sermon.” He said “ Yes, but in those days he was a boy. So I could not understand its meaning well. One day he was in a meeting of discourse and that is what I see that he was entered into a mosque and he removed his shoes and holding it in his hand and he prayed two rakat. In prayer his shape and face were such that which is not like that of anyone. After performing two rakat he was standing in the pulpit. There was one person Qasim and whose voice was good and that person recited one verse. After that Sheikh Nizamuddin Abu Al-Moid said that he was seen writings of his father and still he said

this then all persons began weeping. Then he recited one Persian couplet so all gatherings began starting slogans. After that he was reciting this couplet two or three times and then he said "Oh: Muslims other line of poetry of this couplet he could not remember. So what he can do.? " He said this with such humility that there was so much effect on all gatherings. Then Qasim recited other couplets so quatrain (rabbi) was completed. Sheikh Sahib recited this quatrain and got down from the pulpit."

Then about his piousness Khaja Sahib told this story that " One time due to scarcity of rainfall then he was forced to pray for rainfall. He went to the pulpit and prayed for the rainfall. After that he looked at the sky and he said " Oh: Sustainer if you will not send rain then he will not live in the habitation. " By saying this he was come down from the pulpit. Allah has sent down the rain of mercy. Then Sheikh Qutbuddin met with him and said that " We have to trust in full about your reality and we know also that you have got a complete acquaintance of Allah. Then why you have said these words that if there will no rainfall, then he will not live inhabitation. " Sheikh Nizamuddin Al-Moid said " He knows well that Allah will surely send rain. " Then Sheikh Qutubuddin asked him how do you know that? " He said " One time there was his dispute of Syed Nooruddin Mubrak with the Sultan Shamsuddin to sitting upon upper area and lower place there and I said such thing to him there that Syed Nooruddin was becoming angry with me. In those days when he was asked to pray for rain than at that time I was going into the

mausoleum of Syed Nooruddin and he said there that he was asked to pray. If you are angry with me and if you make a compromise with me then I will pray for rain. If not, then he will not pray. " He heard a voice from his mausoleum that he is, agreed and to go pray for the rain."

The discussion about the prayer

On Wednesday of the 5th Jamad Al-Awwal in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about prayer was started. I asked him " About changing of the place after performing the obligatory prayer how it is,? " He said " It is better that to change the place. If Imam will not change place then there is no matter. But followers should change the place. At the time of changing place, one should move at right side and direction should towards Qibla (direction in which Muslims turn in prayer). "

The kissing the hands of Darwish

On Friday of the 13th Jamad Al-Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about kissing the hands of Dervish and to obtain of blessing from them was started. He told his holy tongue that " Darwish and saints who will give permission to kiss their hands and in this their intention will be that perhaps in their hands there will come the hand of a forgiven person."

After that prayer of the Darwish was started that " Once a disciple of Khaja Ajal Shirazi told in his service that there is neighbor and who looks at

his house and he was prohibited him well in this matter, but he could not stop it and he is giving me difficulty." Khaja Ajal told him that " Whether he does not know that you are my disciple., " He said "Your honour he knows this." He said " Then why his vertebra of his neck did not break?". When Khaja Sahib said this than the disciple came back to his house and he was seen breaking a vertebra of the neighbor. He asked " From where he was fallen,?. He said "He was wearing wooden sleepers and his feet was slipped and he was falling down and his vertebra of neck was broken."

Then a discussion about the persons of reality was started. In the olden days, four persons and whose names were Burhan came from upper lands to Delhi and one among was Burhan Balqi and the second was Burhan Kashani and other two Burhan. I could not remember about them. In short in both of them there was very much conformity and they used to eating meals and drink together and also use to study of knowledge together and in those days when they came to Delhi the judge (Qazi) of Delhi was Saqir Kashani and who asked one issue with Burhanuddin Kashani in one meeting and that Burhan Kashani was a short height person and when he began answering then the students told that what crumb will reply? And his nickname became Reza. When he was heard this when he was standing there. From that day, they began calling him at Reza. That Reza person was strange. And at the last he became Abdal (an order of saints). Khaja Sahib said " He has seen him and everyday he used to walk in spite of having ten horses with him. " He

will not take with him his servants as he had more than 100 servants with him. He had one son Nooruddin and who told his father that " You leave the house everyday alone and there are many enemies of us. And it is better if you take with you one slave with one pitcher." He replied, his son that " My son Mohammed where I will use to go and if there will be capacity of any slave then I will take you first."

The prayers in the early days of month of Rajab

On the Sunday of the 29th Jamad Al-Awwal in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. As the month of Rajab was near I told him " Owaise of Qarn told for the prayer on the 3rd, 4th, and 5th month of Rajab." There is an idea came into my mind that anyone among pious persons who said about any supplication or prayers and which is heard by the prophet of Allah or companions of the prophet. Khaja Owais told about such prayers and asked to recite for verses there in it and from where he was heard.? " Khaja Sahib said, " It is from revelation."

Then he said this story that " Before this he was used to visiting Ajodhan from Delhi in the service of Sheikh Sahib. Then he used to read three names which are as follows and even though nobody told these names to me."

1. Ya Hafiz
2. Ya Nasir
3. Ya Moin

After a long time, one pious was given this supplication in written which is as follows.

“Ya Hafiz, Ya Nasir, Ya Moin, Ya Malik Yaumidin Eyyaka Nabudu Yayaka Nastain.”

After that, the discussion about venerable persons was started and I told him that he was heard in one matter and which is said like that “Khaja Ba Yazid Bustami has said these phrases. I do not find an interpretation of these phrases and my mind is not satisfied. ” He asked “Which are that phrases. ” I told it said these phrases which are as follows.

“ Mohammed Wa Man Duna Tahat Lawai Yaum Qaimat.”

It means Mohammed and all others will be under his flag on the day judgment. He said “ Khaja Ba Yazid did not say this phrase. ” Then he said, “ Yes, once he said such that, “Subhani Ma Azam Shafi” and so for it in his last age asked for forgiveness that he was not saying it rightly. And he was a Jew. now, while breaking the sacred thread, he was becoming a Muslim and he is saying “La Ilha Illahau Wahadahu La Sharika Lahu Wahsandanna Mohammedan Abdahu Rasulahu.”

From here he started the discussion about the condition of the Prophet of Allah and he said “ There will prevail condition on the persons of Allah and venerable persons and its reason is that the same condition will use to prevail to the Prophet of Allah. So it is said that one day the prophet of Allah went into one garden in which there was one well and he was sitting on the edge of it there by

lowering his feet in the well. And he was engaged there in the invocation of Allah. Abe Musa Ashari was with him. And he told him do not allow anybody to enter into the garden without his permission., During this time Abu Baker Siddiq (R.A.) came there and Abu Musa Ashari was informed him in this matter. He told "To ask him to come inside and give him glad tidings of the Paradise." Abu Musa Ashari went from there and he brought Abu Baker (R.A.) inside. He was sitting on the right side of the Prophet of Allah. After that Usman Bin Affan (R.A.) was brought inside. He sat at the opposite of the prophet. After that, he said that " As we are sitting here together and in the same way our death will be happening in one place and resurrection too." When he finished this story then discussion about saints (Fakirs) and saintly dress was starting. Khaja Sahib said the Prophet of Allah was awarded saintly dress on the night of the accession and he was called to his companions and said that he got one saintly dress which will be given to one person. I will ask one question about all persons and its answer, he has and among you one who will reply correctly then he will get this saintly dress. Then he asked " Abu Baker (R.A.) that what he will do if he will get this saintly dress.? " He said " He will follow truth and obedience and bounty." Then he asked with Umar Bin Qattab (R.A.) and he told that " He will follow justice and equity." Then he asked with Usman Bin Affan (R.A.) and he told that " He will establish unanimity and generosity "and at last he was asked Ali Ben Ali Taleb (R.A.) and he said "He will keep secrets and to hide defects in the men." The prophet told him " To take away the

saintly dress and he had this order with him that the person who will say this reply then to give the saintly dress."

Then he said about excellence of Ali Ben Ali Taleb (R.A.) was started and he was lost his chain armour and one day he was saw that chain armour in the hand of one Jew and caught him and he told him that " It is his chain armour." The Jew told "Makes its claim for it and prove it and take away from him." In those days he was caliph, and he said he himself was caliph and the applicant then how such claim will be proved.? First to go with Sharie and complete claim there. So he did the same. In those days, Sharie was his deputy. In short, he went to Sharie and claimed for chain armour. Then Sharie told him that " Even though he is caliph, but now he is doing judgment in his place in this case as per his order. So you come here as an applicant and he stood with the Jew." So he was done as per the same and he stood with Jew, and he said " It is his chain armour and which is in hand of Jewish illegal." Shari asked to witness. He submitted Hasan and Qanbar as witnesses. Shari said "Hasan is the son and Qanbar is his slave so he does not take their witnesses as accepted by him." He said " He is unable to present another witness." Shari be said to Jewish " Take chain armour with him and still there will be no two witnesses chain armour will not be given to Him. " When the Jew saw this dealing then he was surprised in this matter and he said in his mind that how is religion of Islam and immediately he was accepted religion of Islam and he was given chain armour to Ali Ben Ali Taleb

(R.A.) and said " It is his right on it and it belongs to his ownership. " The caliph of Muslims was given him that chain armour and one horse to him. In that meeting one disciple came and he said there was born one boy in his House. Khaja Sahib asked him "What name he was given him.? He said " Khair it means no name was given." He said " To give his name as Khair., "

After that, he told this story that " Khaja Nissaj once he left for the city than Bedouin caught him and told him you are my slave. Khaja Nissaj did not say anything in this matter, but he accepted this and for a long period of time he was at his house. That Bedouin had one garden in which he was working as a gardener there. Over long time that Bedouim came to his garden and he was asked Khaja Sahib to bring one sweet pomegranate. Khaja Sahib brought one pomegranate to him when he was tested and it was found sour, then he told him to bring sweet pomegranate. Khaja Sahib was brought one another pomegranate and it was also sour. The owner of the garden told him " He was, asked him to bring sweet pomegranate but he was brought sour pomegranate. Khaja Sahib told him that "He do not know which pomegranate is sweet or sour." He told him that " You were a gardener in my garden for a long period of time but you could not distinguish between sweet or sour pomegranate. Khaja Sahib told him " He is a gardener and custodian and so he does not taste pomegranates to know about sweet or Sour. " When the owner of the garden knew this then he was freed Him. The name of Khaja Nissaj was different

before this event, but his owner was given his name as Khair. But when Khaja Nissaj was freed when he said that his name will be as per name given by that person.

On the Saturday of the 26th Rajab month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. In my mind, there was one saying of the prophet. So I asked about it. The saying is as follows. "Zargan Tazdu Haban".

I asked is this saying of the prophet.? He said "Yes, he has said this to Abu Hurara that" To be present with absence so that there will be more friendship", because he was always used to be present in the service of the prophet. Khaja Sahib said, " Its meaning is that to be present one day and to come after absent for one day is called Zargban."

After that, the discussion about such Darvish person was started who is involved with their family members. He was said to observe patience on three occasions as follows.

1. Al-Saber Anhan
2. Al-Saber al-Aihan
3. Al-Saber al-Annar

Then he said first to be patient from women. So there should be no involvement in the attraction of the women completed and this patient is best and it is called Al-Saber Anhan. The meaning of Al-Saber Al-Aihan is that if there is will be no women then purchase a slave girl and then, for this reason, there will be difficulties and for them, there should be patience. Now remaining Al-Saber Al-Annar and

its meaning is that if he will be passed from these conditions and if he will commit any mistake then it is called Al-Saber al-Annar. So there are three kinds of the patience are there which are mentioned as above.

The discussion about Moulana Noor Turk

On Tuesday of the 13th Shaban in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion of Moulana Noor Turk was started., I am told: "Some learned persons said something about his religion.?" He said "No, the water which is falling in the rain from the sky and which will be more pure. " Then I told " I was seen written in **Tabqat Naseri** in which it is written about learned persons of Islamic law as Naji (delivered of sins) and Maragi. He said " He has to prejudice of the learned persons of the city so for this reason he will look for them in the pollution of the world as polluted. And for this reason the learned person are also associated him with these things. Then I asked him Marji and Naji, who Are.? He said " There are two types of Naji persons are as follows.

1.Rafzi (a Shi'ite dissenting sect) is called Marji and Marji are those people who keep hope from every place.

2.Then he said " There are two types of Naji persons and one is Khalis and other is Ghair Khalis. Khalis are those who only mention about mercy only and Naji Ghair Khalis are those people who say about mercy and they say also about punishment and religion."

After that discussion of Moulana Noor Turk was started and he said " He was spent with the life of poverty, but he never spread his hand before any person. Whatever he will say as per his knowledge and with the power of the endeavours and there was one slave of him who used to give one Dirham daily to him and this was his cause of sustenance. "

Then he said " When he was reached to Makkah when he was settled down there. One person in that country visited him and who was given two kilos rice to him. He was praying. One time Queen of India Razia Sultana was sent some gold in his service. He took one wooden stick and was began beating the gold and he said what is this and take it away. When that person gave him two kilogram rice, then he was taken from it. Then there was an idea came into the mind of that person that it may be this is the same pious person who refused very much quantity of gold in Delhi and now he accepts two kilograms of rice. " Moulana Turk said " Do not think Makkah same like Delhi. Also, he was young in those days and now such power and fastness do not remain in him and now he became older and grain of this place is dearer to him. "

Later he said once Moulana Turk gave a sermon in Hansi. He was heard with the holy tongue of Sheikh Fariduddin and he said that he was heard many times his discourses. When he reached into Hansi than he wanted to hear his sermon there. I was wearing torn colorful old clothes at that time. I never met him. When I entered into the mosque, then looked at me and he said " Oh: Muslims: Now a person of speech came and he praised me very

much that even he did not praise for the king."

Then discussion about writing charm and giving it was started "Sheikh Fariduddin was told in the service of Sheikh Qutubuddin that people want about charm from him and what do you say about it. Did we write and give it to them or not?? " Sheikh Qutubuddin said " This work is not in your hand or in my hand.? Talisman is the name of Allah and His Kalam (verse). Write and give it."

Afterward Khaja Sahib said " In his mind, there was came into an idea many times to ask permission in writing and giving talisman. Once Badruddin Ishaq, who used to write a talisman for him was not present there and people came there to take talisman. So he ordered me to write. I started writing talisman. There was very much rush of the people. So I should have to write so many charms and there was pressure of the persons. During this time Sheikh Sahib addressed me and told "Are you dejected." It told him "Your honor knows well in this matter." He told me " I will give you permission to give talisman. " After that, he said that " Even there is an effect of the touch of hand of the pious persons. "

The coming with the empty hands

On Tuesday of the 11th Ramazan in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. Whoever will be present in the service of the Sheikh then who will bring something as a present. One person who could not bring anything and when at the time he was leaving from there, then Khaja Sahib told that he should be given something.

After, that he told "Sheikh Fariduddin, used to say those who will come to see him then they will bring something for him. If any poor person will come and who will not bring anything, then I must give him something to him. "

Then he said "When the companions of the prophet used to present in the service of the prophet for the sake of the knowledge and orders of Islamic law and when they will use to return back from there and they guide the persons. At the time of returning back unless they did not eat anything they will not return back from there."

Later he said "Once Ali Ben Ali Taleb (R.A.) was saying in his sermon that he did not remember that the Prophet of Allah did not keep anything in the evening time. From morning to afternoon, whatever will be available which will be given by him. Later from afternoon to evening, whatever will be there and all such things will be given by him."

Afterward, that I asked "What is the meaning of Israf.? What are its limits? " He said "Which is given without intention and not given for the sake of Allah. If one Dirham will be spent without intention and not in the way of Allah, then it is called Israf and for the willingness of Allah the whole world will be given then it is not called Israf."

Afterward, he said "The expenditure of Sheikh Abu Saeed Abul Khair was very much. One person recited the saying of the prophet, which is as follows.

" La Khair Fe Asraf"

He was replied that " La Khair Fe Asraf" and it

means good deed and charity (Khairat) are not called Israf.

From here the discussion about courage was started. He said “ There are different kinds of courage. There was one pious person, and who had one son and he had one slave with him. But the slave was a very pious person. He calls both of them and he has asked first with his son what is the work of his courage wants to do.? He told “ He wants with him many of the slaves and horses.” Then he asked with slave. He told that “ Whatever number of slaves he would possess with him that he wants to release and he wants to make grateful to him those persons who are free from him. ” He said “ Some persons required the world and some persons want the world should not come near to them and among them those persons are good who will get the world and if they will not get world they feel good for them. They are happy in the both conditions. ” The man who will say that the world should not be with him and then his desire is also called his inclination. It is required and it is just that there should be the desired of willingness of Allah and on this he should be happy and agrees in this matter. If he will get the world, then spend it. If not, get world, then one should be patient and be happy. During this time he asked “Whether I used to give Sadqa Fitri (charity prescribed for Eid el-Fitr.? ”. I told “ It is expedient for me and I use to give it. ” He said “If Nesab (minimum taxing the income for purpose of Zakat) is complete and necessities like garments, horses and also completion of Nisab of cash then it should be given.

" I told him that "There is no cash with me. " In this condition he did not say anything., After that, he said " Now you have so much with you." "And in those days when I do not have even penny with me than even also I would use to give each and every Dam (a small coin now out of use). When I heard this that the fasting of Ramadan are depend on the Sadqa al- Fitr, then I began giving Sadqa (charity)." I paid respect and I told him that " I agreed it and now I will pay Sadqa al-Fitr." He told " To give your charity as well as for your younger ones."

I told him that " When he was in Devgir then at that time my old servant Malih was purchased one slave girl and she was younger one and her cost was five coins of Tinga and when he was returning back to cantonment from there to the city, then he was found weeping of the parents of the slave girl and they requested him greatly in this matter and they asked him to take ten Tinga and returned back their daughter to them. There were feelings of kindness on him upon seeing the condition of the girl's parents and I have given ten Tinga to Malih and was purchased that girl and returned back the girl to them and also I have given back their ten Tinga. I told him " What do you say in this matter. " He said "You did a good deed. " After that I said him that " When he was doing such work, then I have followed the action of Moulana Alauddin and such story I was heard by your honour. " Khaja Sahib told "Yes, in this way Moulana Alauddin had one old slave woman and which was purchased by him recently. At the morning time when Moulana was woken up when she was grinding the flour in

the mill and she was weeping. Moulana asked her reason for this matter. Then she said that "She had her son in Sanbhar and due to the separation of the son she is weeping." Moulana told " If I will leave up to the mosque, then can she go towards her village." She said "Yes, she will go." He left her at the place of the mosque and he was giving her some breads. When he told this story. Then one learned person came into his service. He said "When the Prophet of Allah captured daughter of Hatim Tai in the battle than his daughter described the qualities of Hatim Tai and upon hearing them he was released her."

After that Khaja Sahib said, " The service of the body, financial or manners if, the man will do then with them if any one of the above service is accepted and for its sake all of the work will be completed."

Then he said " The lock of felicity is having many keys and it is not known from which key it will be opened. So it should be trying to open with all keys. If it will not be opened with one key, then it will be opened with another key. If it is not opened with that key perhaps it will be opened with another key."

Taking care of the ablution

On Saturday of the 21th Ramadan in the Hegira year 718, I was sanctified to the touch feet of the Sheikh Sahib. The discussion about taking care of ablution was started and he said " There should be taken very much care in this matter that there should be satisfaction in the mind. Some persons have counted on some measures. Some

persons count it many times. But this is not correct. " Then he said, " Maulana says the matter is not concerned with the place, but it is linked with the time. Those who count some measures which are not correct. It is better in this matter that when there will be the satisfaction of the mind."

After that, the discussion about this matter was stated that " If there will be complaining of drops of urine or navel or any such type of illness than what he can do? " He said " One woman told in the service of the Prophet of Allah that there is a complaint of discharge of blood to her. The Prophet of Allah said, " For every prayer to do ablution whether at the time of performing prayer there will be a discharge of blood on the prayer mat."

Then the discussion about prayer and attention was started. I told " It was heard that Sheikh Fariduddin where he used to sit and at that place he was used to the prostrating number of times other than prayer. " He said, " It is right".

Afterward he said that " Once Sheikh is sitting in the room and the door to the room is closed and I have seen that he was repeatedly standing and going into the prostration and he was repeating Persian couplet."

Later he said about his death that " To him on 5th Muherram there was overpowering of illness. He performed Eisha (night prayer) prayer in congregation. After that, he became un-conscious. When he became normal when he was asked whether he was performing Eisha prayer? It was told that " He was performed already. " He said "One more time he wants to perform it and who

knows what will happen the next day?. " Then he was performing Eisha prayer again and he was becoming more un-conscious than before and when he became the normal. Then he was asked whether he was performing prayer.? The people said " Yes, two times. " He said "One more time he will perform and who's know what will be happening on the next day?. " When he has performed prayer three times, then at that time he has left this world."

The discussion about servants

On the Sunday of the 13th Zeqad in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib.

The discussion about working persons was started and also there was discussion about the servants. He told with his holy tongue that " To be kept away from giving work and doing employment, so that in the other world there will available safety." After that, he told one story that " In the olden day there was one person and his name was Hameed and who used to live in Delhi. He was the servant of one person who was the son of a conqueror and at last who was declared himself as the king of Lucknow. In short Hameed was servant of that person. And he was used to live always in his service. One day he was standing near that person then one person who told him " Oh: Hameed why you have stood there with that man.? " Upon saying this that person was vanished away from there. Khaja Hameed was surprised that, what was this happened. Second time, when he was standing with his boy then he was seen me and he said again "

Oh: Hameed why you are standing with that person.? " He was surprised. Even it was happening in third time. At that time Khaja Hameed told " Why he did not stand as he is his servant. And he is my master and he used to give his salary. So why I did not stand with Him?. " He said " You are a learned person and he is illiterate and you are independent and he is your slave and you are pious person and he is a sinner and by saying this he was vanished away from there. " Khaja Hameed checked in this matter when he went to see the king and told him " To settle his account. I will not do your job next time. " The king said, " How you are talking. Or have you gone mad?". Khaja Sahib replied him that " He is not a mad person, but he will not do his job and he got content with him. " When Khaja Sahib was reached on this point than I was asked him " Perhaps that shape of that person belongs to a person of the invisible. " He said "No.", when the man's innermost will be clear from ill-will then such type of the shapes used to be seen many times. It will be happening to all persons. But some persons due to their internal ill-will they will not be seen such shapes. But when innermost will be clear then such shapes will be seen."

After that, the discussion about that Khaja Hameed " He said when left the job of the king when he was becoming a disciple of Sheikh Fariduddin. I have seen that he was a very able person. Some time he was used to give sermons. He was straight in the condition of Darvish, and he was very careful in obedience. Then Sheikh Fariduddin was, asked him to live in such and such village

because he is becoming like star and star against the moon will not be shiny. When Khaja Hameed was heard this than he was, agreed in this matter. But in that night, seven persons decided to go on the Hajj pilgrimage. Khaja Hameed came into the service of Sheikh Fariduddin and he said " He is following his order as you have ordered me to go to such and such village and which is seen by me many times. But I want to go on the Hajj pilgrimage as his friends are going to Makkah for Hajj pilgrimage so you grant permission in this matter so that he can perform the Hajj and come back from there with them." Sheikh Sahib told him "To go." In short, he went to the Hajj pilgrimage along with them and he got the wealth of pilgrimage and but, while he was returning back from Makkah he was dying on the Way."

One young man became his disciple on that day and it may be perhaps in those days somebody was causing him difficulty, so for this reason he was told one couplet in the Persian language.

The firmness on the repentance and on the pledge

On Monday of the 21th Zeqad in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about firmness on the repentance and pledge was started. He told of his holy tongue that " One who hold the hand of the master and pledge, then he is such person who pledge to Allah. So for this reason he should be firmly on this. If there will be no firmness than what is the necessity of pledging and he should live as it is."

After that, he said " When he was a disciple of Sheikh Fariduddin then while returning back from there was overpowering of thirsting. There was blowing off the hot wind and the water was very far away. During this time, I have seen one Alawi (one descendent of Hadrat Ali (R.A.) who was known to me. He was known as Syed Emaduddin. He was a man of cheerfulness. When he reached near him and asked him the place of water anywhere. Because he was feeling a severe need for liquids. There was one water skin. He told that " I came for the good occasion. To open this water-skin and drink. Perhaps in that water-skin, there is wine. " I came to know this by the hint," I told him " I never drink It. " He told " In the nearby area there is no water available. I have carried it because water is not available there. He said "In the far away ahead from here also there is no water available. If you did not drink it, then you will be killed by thirsty. " I told " Gentleman it will be happening that I will die. " Upon saying this, I was proceeding further from there. And, after reaching some distance, I was reached at the bank of the water spot."

After that, he told this story that Khaja Hameed Swalí who was a disciple of Sheikh Moinuddin and he was possessed equality of status of saintly dress of Sheikh Qutubuddin. When he was getting the saintly dress than his relatives came and ask him to go so to spend a life of pleasure. Khaja Hameed told them that " Now this thing will not be happening." They have insisted him then he told them " To go and sit in the corner because the trouser-string I have tightened so hardly as such that on the day of

judgment that even Houries will not open it."

The fasting on the Tashreeq days

On Monday on the 11th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. I told him "During this month of the 13th date fasting is kept. So what is the position of the days of Tashriq (one of the meanings of Tashreeq is 'meat drying', since pilgrims probably used to slaughter their sacrifices and dry the extra meat for use later. These are the 11th-12th-13th days of Dhul-Hijjah (month of pilgrimage) and whether to keep fasting on the 16th of this month.?" He said Imam Shafei was said to keep fasting on 14th, 15th and 16th of the Zil Hajj month. So we should keep fasting on the above dates. Fasting of Baiz days (13th, 14th and 15th days of a lunar month) should be kept. But in this month, fasting on the 16th date due to coincidence. " During this period meals was brought and in which cooked rice was also there. I told him "Whether rice is for him" and which it is there in saying of the prophet. " He said it was happening that " Once the companions want to provide meals. Every person agreed to bring one dish. Somebody told he will bring meat. The other said he will bring sweet dish. In this way the Prophet of Allah said he will bring rice."

The washing of the hands after eating of the meals

On Monday on the 2th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. Meals were brought. After eating of the meals was over then tray and jug was brought there for the purpose of washing of the hands. In

Arabia, after eating of meals jug and the tray will use to bring there. So it is called "Abu Elyas" it means the father of hopelessness because after going away from the tray and jug there will be not bringing of the meals. For cheerfulness, he said in India betel-leaf works as "Abu Elyas". And after it, no meals will not bring there. After that, he said "In Arabia there is no custom of betel-leaf there. So, for this reason, jug and tray are called "Abu Elays". Then he said " Salt is called as "Abul Fatah."

The custom of eating of the meals

On Monday of the 27th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the eating of meals was started. He said " There is saying of the prophet that the meals should be given for eaten and which should be pure and the person who is given for eating he should be pious. After that, he said that " It is possible to know that meals will be pure but it is not known to the person who eats meals are pious or not? And it is very difficult. Suppose the food was brought to ten persons and know how it is found that such and such person is pious or not? " Then he said that " In the book of ***Mashariq*** there is one saying of the prophet in which there are many hopes in it. In which it is mentioned that to give meals to such person, whether he is known or un-known."

After that, he told this story that " In Badayun there was one person who used to observe fasting always. At the time of the breaking of the fast he used to sit at the door of his house and slaves used to bring meals and whoever pass from there than

he will use to call him inside and give him meals for eating."

Then he told the story of Prophet Ibrahim (A.S.) that "He used to eat meals with guests. One day one infidel became his guest. When he was seen that strange person so he has not given him meals. Then at that time, there was a command of Allah came there which is as follows.

" Oh: Ibrahim we have given his life and you are not giving him bread."

After that, he told this story that " Before this he was in one city. Once some Darvish persons came to see Sheikh Bahuddin from the bazaar. Among them Saeed Qureshi, Ali Khokri and his dependents were also there. The meeting was very good. The meals were brought and all were begun eating meals with fondness. In my neighborhood, there was one person and who is called there as Ashraf Piyada. He came there and he began eating meals. Ashraf Piyada has braid on his head. Those persons did not like this and they did not like to eat with him. Saeed Qureshi went out of the meeting place. Khaja Sahib said " He was surprised what has happened to them that they left eating of meals and went out from there. I asked him what is reason in this matter.? " Then he said " That a person who is eating meals with them is having braid on his head. " Khaja Sahib said " He was laughing that where it is written that not to eat meals with the person of braid on his head.? This is a strange kind of hate and prohibition. " At that time I told that " I have seen Saeed Qureshi. Usually we have been together in many places.

When I was seeing him, then this thing is not found in him. He said "It is due to misfortune in excess of the demands he was involved in such things. "

Afterward that discussion about accession was started. One friend who was present at the meeting asked how it was happening?. He said " From Makkah to the Dome of the rock and it is called Asra (night journey) and from the Dome of the rock to first sky is called ascension and from the first sky to the place of Qaba Qausain (quite close) and ascension was up to there. Then that friend asked " It is said there was accession to the heart and also to Qaleb (body) and also to the soul and how it is possible at all?. Khaja Sahib told him " To keep good hope and do not ask ascertained. To believe in these things and but do not do for ascertaining and investigation."

Khaja Sahib recited two couplets in which there was description of somebody who has seen one person along with his beloved and wine and its meaning and interpretation of two couplets are as follows.

"The beloved came to me in the night dress while going into hiding and there was a condition of fear, danger and dread was prevailed upon my dear personality."

"So whatever which was there I will not reveal so keep good hope and do not ask for really."

On Monday of the 18th Muharram in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. On that day, I was coming back from Badayun. The discussion started with the pious

persons who are buried around that city. I told him “ I was seen comforting in that city. Which is only available during the visit of the graves of pious persons there. Like Moulana Alauddin Asuli’s father Moulana Sirjuddin Tarmazi, Khaja Mooitab, Khaja Aziz Kotwal, Khaja Shai Lucknowai and Khaja Qazi Jamal Multani and when I mentioned these names of pious persons than he was weeping. And he also mentioned the names of all these pious persons well. When there I said “ About Qazi Jamal when he said once that pious person was seen in his dream that the Prophet of Allah was doing ablution in the vicinity of Badayun. So he immediately went to that place and he finds the place wet and he said that he should bury there when he was dead then his grave was constructed at that place.”

The excellence of fasting

On Monday of the 18th Muharram in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the excellence of fasting was started. Also, there was a discussion about saying of the Prophet of Allah that there is double joy is available. One at the time of breaking fast and second at the time of sighting of Allah. And he said “Eating of meals and drinks is not comfortable and but which is available at the ending time of breaking of fast. And all praise to Allah, this sincerity is ended with me. Now I am looking for a meeting of Allah. Indeed, every fast keeper will hope for grace at the meeting of Allah.” Then a discussion about this saying of the prophet was started that “ Fasting is for me and I will give you a reward for it. ” One person from the audience

said that he was heard this saying like this.

“Al-Saum let Dana Ajhi Bahi.”

Khaja Sahib smiled and he said “ It is as follows.

“Al-Saum let Dana Ajri Lahu ” and he has corrected it “ Ana Ajri LaHuh. ” And he said Bahi came in the place of the Lam alphabet of the Arabic language.”

Then he said “About the word patient written in meaning of imprisonment as the prophet of Allah said, “ As-Saber wa-Absar Wa-Qatlu al-Muqatil” and then he said this saying of the Prophet was happening like that in the days of prophet one person took his sword in his hand and followed another person and that person was running away and on the way one third person caught the person who was running and the first person came there and he killed him with sword. When this matter was reached before the Prophet of Allah, he said to imprison the person who caught the person and who killed the person should be killed. This order was said in the below phrase.

“ As-Saber was-Saber Aqatal al-Qatal.”

After that discussion started about that “ Prophet of Allah said many times that if any person will do such work, then he will be along with him in the paradise. ” At the time of saying this saying, he was shown the sign of two fingers. One was forefinger and another was forefinger of the witness. Khaja Sahib said “ It was a degree of status, that our status will be like that. For this reason, these forefingers of general person will not be same, but the forefingers of the Prophet of Allah were equal in size.”

The discussion about modesty and repentance

On the Sunday of the 8th of the Safar month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about modesty and repentance was started. He said Abdulla Ansari told “ Favour is there for two things and which are as follows. That either in the beginning modesty will be there or in the last three should be done in repentance.” From here, the discussion about repentance was started. He said “ Pious person is such who should not be polluted from pollution. And a repentant person is such who has done sins then he has repented of it. In this matter, different persons are holding different opinions. Some say repentant is good and some say pious person is good. Some say both are good persons. The logic of the first persons is that as repent is one who had tested sins. And the person who had the taste and flavor of sin than he repented so such person is better than who did not touch it. Then for the correctness of this matter, he told this story that “ Once there was an argument in between two persons on this matter. One was saying that repented person was good and another was saying that no pious (Mutaqi) is good. At last both of them, we went to the Prophet of Allah and they have demanded logic in this matter. He told them that “ He did not able to decide on this matter and he is waiting for the revelation and whatever will be a command which I will inform you.” During that time revelation was coming down that they should be informed that and now they should go from there and spend the night and wake up in the

early time of the morning and asked the first person in this matter. So they left from there and wake up in the morning and asked the first person in this matter. That person said, “ Brother, I am not a learned person and I am a weaver so how he will solve this problem.? But yes, he knows such that when I will weave the cloth, then the string will be broken I will join the same and this string is strong then that string which is not broken. ” Then they went into the service of the Prophet of Allah and they told him all the details on this matter. The prophet said that “ This is your reply it means repentant is better than pious person.”

Then discussion about the world started and also about the persons who became proud in this matter. Then he told this story “ Once Prophet Eisa (A.S.) was seen one woman. Who was old and in black color and who was in worse shape. He asked her “ Who are you.? ” She said “ She is the world. ” Prophet Eisa (A.S.) asked her “ How many husbands with them she was married. ” She said “ Many and lots of them are there. If there are limited then she can be able to mention.” Then he said “ In those husbands how many of them have been divorced at her.? ” She said, “ She was killed all of them.”

After that, he said “ Mendicancy (Darweshi) is exactly comfortable. The work’s result is only that mendicancy and in which there will be starvation in the night and which is his accession.”

Then the discussion of wealthy persons was started who love their wealth and properties. So he said “ One person, told in the service of Sheikh

Fariduddin that in the olden days one Dervish had lots of wealth and properties with him. But he used to say that he did not have permission to spend it. Sheikh Fariduddin smiled and said it is his excuse. Then he said, "If that Sheikh will appoint him the representative of the wealth and properties, then he will spend all his treasury within the time of three days and even one Dirham he will not leave there."

After that discussion started about that giver is Allah. When Allah will give anything to anybody then who will prohibit him. In this connection, he said this story that "Sultan Shamsuddin was constructed one ground in which he used to play Polo game there in which two doors were there. While playing he was reached near at one gate and he was seen one old man was standing there and that old man asked for something from him, but he did not give him anything. When he reached at the other gate and he was seen one well built person was there and the king gives money out of his purse to him without asking for that young man. And he said " He did not give to the person who was asked to give money to him. But one who did not ask and to him he was given money and in this matter his willingness is not there but there is a willingness of Allah. If there is his willingness than he would have given something to the old man. " Also at one time some mangoes were brought before Sultan Shamsuddin which are available in the best quality in mangoes. When he was eating and he asked the name of the fruit.? And he was told " It is called Anab perhaps in your language of Turkey its

meaning is bad. " So he said do not say it Anab but say it Naqzak. After, that the name of mango was known as Naqzak."

Then he told this story that Sultan Shamsuddin was seen Sheikh Bahuddin Saherwardi and Sheikh Ohud Kirmani. One of them told him that he will become king.

After that, the discussion about leaving of the world was started and he said " There was one person named Sufi Badhani was used to live there in Keithal and who a man of high level leaver of the world. Even he was not used to be covered, his body with clothes. Then he said " If any person will not eat such quantity of the meals which will not stop him from starvation then he will be dead. And so for this reason he will be given punishment. In the same way, if any person who will not be covered dress from navel to knee, then he will be also given punishment. But he will be away from this."

Then he said about Sheikh Fariduddin that " He was left the world such that whatever he will receive then he will use to spend all such things and it will be such that when he was dying then there was nothing with him for funeral rites and ceremonies. So far, the grave some bricks were required, but it was not possible and for this reason door of the house was demolished, which was made of wet bricks and which were used in his grave."

The kings who had a fondness of hearing the poetry

On Monday of the 28th Rabbil Awwal month in the Hegira year 718, I was sanctified to touch the

feet of the Sheikh Sahib. The discussion about the kings was started who had a fondness of hearing the poetry. He said “ Sultan Shamsuddin was given once the general permission of poetry recitation. At that time poet Nasiri was reciting one couplet and at that time Sultan was busy with some other work and by that time Nasiri was completed the recitation of that couplet. Then the king wanted to hear that couplet and asked him to recite it again. The poet recited the couplet. The king asks to recite the poem from where he was discontinued his recitation. So in his memory was very strong. Due to so much engaged in the work he can remember the first line of the couplet.”

After that, he said “ About his belief that he used to wake during the nights, but he could not disturb other for his service.”

About Sahri (pre-dawn meal for fasting month)

On Wednesday the first of Rabbil Awwal in the 718 Hegira year , I was sanctified to touch the feet of the Sheikh Sahib. The discussion about fasting and Sahri was started. He said “One person asked with Sheikh Jalaluddin Tabrizi that `one person eats Sahri meals, but he does not keep fasting. What is order in this matter.”? He said “ To eat Sahri meals and meals at the evening time and at breakfast time also and it is necessary and with this food there will be available strength and which should be used in the worship of Allah and do not commit sins. “As per Quranic verse “Kulu Ashrabu Min Riziq Allah Min Alteyabat Wamlu Salehan”, the people of the cave said best pure meal and what was their aim in this matter.? “ He said “ That meal

in which there will be a likeness towards it. Again he said as per saying of some persons this meal is referred as rice.”

On the Sunday of the 12th Jamad Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion was started about such persons who are always busy in the worship of Allah.

After that, he told this story that “ One person requested one pious Dervish that when he will engage in the worship of Allah then he should remember him at that time and to pray in his favour. ” He said, “ It is regret for that time when you will be remembered by him in that time.”

Then the discussion about Khaja Aziz Karki was started and he said that “ He was buried in Badayun and about his life there is a very much exaggeration is available so I told him that “ He used to swallow live birds and then he used to bring out them live bird one by one from his mouth. ” Khaja Sahib said, “He was not seen, but he was heard.” It is said that in the winter season he used to sit in the hot oven and he will come out of there in the morning time. He was a person from Kirk region. In the beginning, he used to sell turquoise which is used in jewelry which is worn by the women and with this work also he used to be engaged in the worship of Allah. The local ruler has given him difficulty and imprisoned him. When the local ruler was told that “ This young person is pious one so he should be being released by him”. When he was asked that “ The local ruler was released him so he should come out of the prison.”

Then he told that “ Till he will not destroy this family, he will not come out from there. ” In short, when there was severe difficulty on the local ruler when he came out from the prison.”

The journey and visit of Ka’aba

On the Sunday of the 23th Jamad Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the visit of Ka’aba was started. He said “ When people used to come back from the visit of Ka’aba then used to tell so much about it at every place and mostly they will engage in its remembrance. And this is not good. One person among the audience is told that “ On the way of Hajj pilgrimage some time there will be lapses of the prayer timings due to the water shortage and due to the difficulty of the journey to the destinations.” Then Khaja Sahib told this story that in Suhader there was one preacher and he used to preach and give advises after praying so, for this reason, there will be a good effect on the people. And when he was come back from Hajj pilgrimage than there was no more such effect of previous time. When he asked the reason in this matter than he told that yes, he knows its only reason for which there will be no effect of his preaching and advises, because on the way of Hajj pilgrimage some time there will be a lapse of the prayers.”

About the master and disciple

On Thursday of the 7th of the Rajab month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about master and disciple was started. He said “ The

master should not keep any kind of greed from disciple". And then he told this story that "One disciple was brought meals in the service of the Master. But the Master did not take from him and he has returned back it. One person asked him "Why he did return it."? He said " As the master is not be needy in the works of the religion and in the same way he is not standing in need of the disciple in the works of the World."

Then a discussion about that disciples who used to be present in the service of the Sheikh and perform prostration there. So he said that " He wants to prohibit his persons doing such thing, but my Sheikh did not prohibit me and so he did not also prohibit in this matter". Then I said that " Those who will become the disciple and its meaning is love and affection of the master and where there are love and affection of the master are there so to put the head there in prostration is not a great thing."

Khaja Sahib said " He was heard by Sheikh Fariduddin that once Sheikh Abul Khair was going on the horse. One disciple came on foot and he was kissing the knee of the Sheikh. Then Sheikh Sahib told him " Some little down. So the disciple kissed the foot. Then Sheikh Sahib told him again "Some little down. " So the disciple kissed the hoof of the horse. Then Sheikh Sahib told him again "Some little down". So the disciple kissed on the earth. Then Sheikh Sahib told him that " I used to tell you many times this and its meaning was not to kiss him, but it was that there will be an increase of

your status."

The caliphs of Sheikh Fariuddin

Then a discussion about those Darwishes persons was started who were caliphs of Sheikh Fariduddin. He told with his holy tongue that " Among those Darwishes persons he was sent one Darvish and whose name was Arif to Sewastan and he was given permission of the pledges. He was in the lead into Oucha and Multan areas. In short the local ruler was given 100 Dinars in his hand for giving in the service of Sheikh Fariduddin. Out of 100 Dinars he kept with him 50 Dinars and 50 dinars he was given to Sheikh Sahib. Sheikh Sahib was smiling and he said " You have done brotherly distribution". Then Airf was regret in this matter and he was given his 50 Dinars which he kept for himself. He was regretting very much in this matter and requested to pledge. He was accepted on his pledge and Arif was shaving his head., After that, he became perfected in the service that he has obtained full firmness. At last Sheikh Sahib was giving him permission and send him towards Sewastan."

The discussion about good persons

On Monday of the 23rd of the Rajab month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about doubt, pride and the persons of pride was started. He said " When it was asked by Aisha Siddiqa (R.A.) when the man will become bad?" She said " When the man will think himself good. " Then he told this story that poet Farzuq met Hasan of Basra, one time. Then Khaja Sahib asked him, " It is not known who is the best person and who is a bad person

among all men and this matter is known by Allah.? ” Farzuq said “ Among men, you are best man. And he himself is bad One. ” When Farzuq was dying and when I saw him in his dream and asked him “ What treatment was there with you.? ” Farzuq said “ When then they took me to the chair of fate than he was afraid there and there was an order to him that he was forgiven on that day when you have to think about yourself bad.”

The discussion about construction of the old grave

There was an idea came to my mind that if the grave will become old then whether it is permissible for construction or not.? When it was told by me then he said “ It should not be done. One who will be in such level of hopeful condition then there will be such level of problem which will be coming down to him.”

Then a discussion of pious persons was started about those who bury themselves at the foot side of the grave. He said “ In Badayun there was one pious person Moulana Siraj Tarmazi used to live there. When he was visited Makkah then he was determined that if he will die there, then he will be buried there. When he came back from there and came to visit Badayun, then the people told him that “ You went there with the intention that you will bury there.” He said “ Yes, but he was seen one night dream that from surroundings funerals are being come there and in which funerals of men were there and those funerals were being buried in Makkah and those who are already buried there

were being taken back to other places. I was asked “ What is conditional in this matter.? ” It said “ If in the person in which there will have eligibility and if he is far away then they are being buried here. Those who do not have eligibility of place if they have buried here, then they will be shifted to another place. Moulana Sirajuddin said, “ When he was come to know this when he was coming back to Badayun because if he will be eligible for that place than if Allah wills then I will get my purpose.”

From that day when there was advice of these phrases to till this day a period of 12 years was passed away. This is wealth for 12 years and its each cup is comprising of 12 months and which is presented before the personality of highest knowledge of mystical experience of time and with the hope that the coins of hearts will have stamp of faith and polish it and it will keep away from the perfect cunning Satan and there will be full popularity of it.

The End.

Fawaid Al-Fawad
Part 5th



Mausoleum of Hadrat Khaja Nizamuddin
Auliya in Delhi

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There is very much praise and glorification of Allah and due to His excellence and favour of nobility of character, the personality of existence of attributes, the secrets of state of being subtle, divination of the treasure of reality, the king of pious persons, Qutub (highest cadre in spiritual pivot at axis) of the world, king of Mashaiq (learned persons) and mystics persons, and the person responsible for the set up of the reality as well as Islamic law and the Islamic religion. May Allah give him a long life so that there will be benefits of the Muslims. And due to his presence there is a possibility of the knotting of belief in the thread of mystic initiation.

Slave Hasan Ali Sanjari doing beginning and mention that when there is divine help from the beginning, which became his friend of the condition and felicity up to ending, which helped my timing and revelation of nature was guided of my thinking and I was collected phrases of the soulfulness of Sheikh Nizamuddin Auliya. Before this, I have written one volume of the book in which there are four prefaces are there in it. Now the writing of the second volume is launched. May Allah grants him personality and who is King of attributes to whom the life of Prophet Qidher (A.S.) may be given. So

that from that spring, which is exactly for life and which will benefit to the general and special persons. I hope that from this goblet of life of forgiveness and its one sip which will provide comfort to the soul, explainer, listeners, writer.

One who loves knowledge and persons of knowledge

On the Saturday of 21 the Shaban month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. In my mind, there was thought about saying of the Prophet of Allah that "One who loves knowledge and persons of knowledge then his sins are not recorded ". I was asked him " About this saying of the prophet that my sins will not be recorded as per this saying of the prophet. " He said " To follow true love and when one who will be a lover of anybody then he should follow him and he should be away from un-decent acts. When there will be such condition than his sins will not be recorded. "

Then he said again that " When there will love of Allah will be there on the cover of heart, then there will no possibility of doing sins will be there. But it will come from the surrounding of the heart, then it will not be possible to commit sins. Then he said it is good repentance in the period of youth. What is benefit of repentance in the old-age.? "

After that, he said " Allah will ask the slave about his youth period. " By this time one learned person came there and put his head on his feet. And he said " He came there to become his disciple. And the reason for it is that once he was praying for Magharib (sunset) prayer at the bank of river at

Afghanpur and he was seen in his pure face there. I was surprised first that he was not seen this face before. In short when he was seen him, then he lies in a state of mess in the prayer and at last when I was free from prayer, then my mind told me that to go in the service of the master of the world and to become his disciple there."

So now he came for this purpose, here. When he told this story, then Khaja Sahib told that "One time one person departed from Delhi so that to go in the service of Sheikh Fariduddin in Ajodhan for repentance there. During the journey, one prostitute woman was accompanied with him. Who was thinking that in any way she should establish sexual relation with that man. But the intention of the man was good. So there was no inclination of that man toward that woman. At one destination at last they were sat together in one in the camel's saddle, then that women sat in this way that there was no veil in between them. In that condition perhaps there was inclination of that man towards that woman. So he talked with her or stretched his hand towards her. At the same time he was seen one person who came there and slapped on that man's face and he said " You are going into the service of such and such person for the purpose of repentance and he is doing such actions there. So he was understanding the warning. And then he was not seen that woman. In short when he was reached in the service of Sheikh Fariduddin when he first told him that "Allah was saving him on that day."

About the eloquence of the prophet of Allah

Then he said about the eloquence of the Prophet of Allah that “ One companion sold one goat and for this reason he was regret in this matter. He went into the service of the prophet and he told him all details. The prophet told him to call that person whom you have sold the goat. When that person came, he told him “ This companion sold goat to you, but now he is regret in this matter so you return back. ” That companion’s name was Naim. The prophet explained the meaning in the following phrase.

“ Naim Naqam Batamar Fardawa Alyad. ” It means in four words he explained with eloquence that Ba-Naim in the meaning that you have purchased and Baiye in the meaning of Shurra (purchased) and Shurra in the meaning of a seller who can come.

About Sher Khan the ruler of Multan city

On the Thursday of the 9th of the Ramadan of the month in the Hegira year 719, I was sanctified to the feet of the Sheikh Sahib. It was season of winter and from all surrounding sides, there was coming from worrying news. In short, there was a worry from infidel persons and but which is now less in this matter.

Even though the ruler of Aucha and Multan Sher Khan was not devotee of Sheikh Fariduddin and about him Sheikh Sahib said one couplet in which it was informed him that he is not aware of the news from which there will be a lesson in this matter. When Sheikh Sahib was left from this world and in that year infidels attacked at Multan.

Then discussion about piousness of Sheikh

Bahuddin Zikria was started. He said "One great person of knowledge came from Buhkara to visit him. When he was seen that he was wearing a turban on his head and he is also hanging his loose end of the turban and he is having braid on his head. Then he asked him " With these two of your friends how did you come there.?" It means one turban and other braid. That person shaved his head before him immediately and was becoming his disciple. "

Khaja Sahib said " There will be over-powering on Sheikh Bahauddin." Then he said in Multan there was one person and who's named Sulaiman was there and who was a worshipper. There was mention of him before the Sheikh many times so he went to see him and he told him " To stand and perform two rakat of prayer. So that he can see how he will perform it." He was standing and performed two rakat. But he kept the distance of legs less in between of two feet. He told him not to keep such distance and keep, such distance as per his advice. So, he performed again two rakat of prayer. When he has performed the prayer again, he kept a distance from the first time prayed. He said " To go and live in Aucha" and so he went away to Aucha.

Then discussion about the death of Sheikh Bahuddin was started. Then he said " One day one disciple was brought one envelope and which he kept in the hand of Sheikh Saderuddin and he told one person gave this envelope to him and asked to send this envelope in service of Sheikh Bahuddin through Sheikh Saderuddin. When Saderuddin was

seeing its subject than his face reading was changed and he was put that envelope in the hand of Sheikh Bahuddin. When Sheikh Sahib was reading this letter and he has slept there and made a slogan and in that night, he has left this mortal world. Allah is praised what was at that period when the following pious persons were living.

1. Sheikh Abul Gaith Yamani
2. Sheikh Saifuddin Ba-Kherzi
3. Sheikh Saaduddin Hamuya
4. Sheikh Bahuddin Zakaria
5. Sheikh Fariuddin

After that, he said about Sheikh Saifuddin Ba-Kherzi that “ His practice was that he used to sleep after performing Maghrib (sunset) prayer. When there will passing of one third of the night, then he was used to wake up and there will be available to him Imam (leader) and Mo’az’an (one who shouts to call to prayer) and he will use to perform Eisha (night) prayer and then he will wake up throughout the night. He has spent his entire life in this way. The compiler of the book asked whether he used to listen to Sama. (Ecstasy)? He said “ Yes, he used to listen to Sama and in the way that he will use to call persons by sending them for the invitation of the Sama and arrange a meeting and used to listen to Sama (Ecstasy). But he will sit and say, story on any issue and he will discuss and from it he will get cheerfulness and then he will say is any singing person is there then at that time choristers will present there and sing something.”

Then he said about his death that “ In Bukhara, one person saw in his dream a burning of flame is going outside of the gate of Bukhara city and when the day break he went to see one pious person and asked interpretation of his dream. That person told him that one pious person of grace will die in Bukhara. So in those days, Sheikh Saifuddin Ba-Kherzi was passed away from the world.”

He said, “ Sheikh Saifuddin has seen his master in his dream and who is saying now fondness has crossed its limits now you should come.” When he has seen such dream then he given a sermon and given advises. In his sermon and advises he was mentioned about separation and farewell. So the people were surprised in this matter that the Sheikh is mentioning all about separation. And he recited one couplet in Radif (a word repeated towards the end of the couplet) of Khairbad (good-bye).

On the Tuesday of the 27th of Ramadan of the month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. One dear person came there and he conveyed salam of any other person to him. He was asked that “Who is that person, but that person did tell the name but Khaja Sahib did not agree on this matter. And he said that “ He knows many persons and if he will see them, then he will recognize them, but he could not remember their names.” On this occasion, he told one related story that “ Sheikh Fariduddin used to love very much his son Nizamuddin than his other sons and who was a soldier in the army. He was very rude in the service of Sheikh Sahib. Whatever

he will say he will not feel angry in this matter. Because he loves for him very much. In short, once Nizamuddin went on the journey after some time he has conveyed salam to Sheikh Sahib. That person told him " Maqdumzada Nizamuddin conveyed his salam to Him. " Sheikh Sahib asked him "Who is that person.? " He told him " Maqdumazada Nizamuddin and who is your son. " Then Sheikh Sahib told him " Yes, brother what is his condition.? Has he been safe.? " When Khaja Sahib reached on this point when he said "To see how he was drowned in the remembrance of reality that he was asked about his son so many times. "

The discussion about Sheikh Bahuddin Zakaria

After that discussion about Sheikh, Bahuddin Zakaria was started and he said " Somebody came there and conveyed somebody's salam to him. He asked " Who is that person.? " And that person praised that person very much, but he could not be able to recognize him. Then that person told about many addresses of him. At last Sheikh, Sahib told him, "There are no needs to show so many signs and tell me whether he was seen him.? That person told him that, "Your honour he has visited you and also he is your disciple. " Then Sheikh Sahib said, "Yes, there is such person."

Then he told this story that " Once the ruler of Multan was in need of grains than he was requested with Sheikh Sahib. He told him to give him grains from the store. The ruler of Multan sent his servants, so that they should take grains from the store. They find food grain store full of coins of one Rupee notes. That information was given to the

ruler of the Multan. He said “ The Sheikh was given an order of collection of food grains and not the Rupees. He was asked to send these to Sheikh Sahib. When Sheikh Sahib heard this when he said: “He was given this money intentionally so take it.”

The discussion about leaving of the world

After that, the discussion about leaving the world was started. He told this story that “Once Prophet Eisa (A.S.) was passed away from one sleeping person and he called him to stand and worship of Allah. He said, “ He did worship of Allah, such and which is more than the other persons.” The Prophet Eisa (A.S.) asked him which worship.? He said “He has left the world for the sake of the people of the world.” Then he said “ One who will agree with Allah on the small sustenance then Allah will agree with him on his small deeds. ” Later he said, “ One who will leave the world without leaving behind him Dirham and Dinar etc., then he is a heavenly person.”

The discussion about the holy Quran

On the Saturday of the 24th of the Shawwal of the month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib then discussion about Holy Quran was started. He said “There are two benefits in one book I was seeing. Which are not seen, such anywhere and which are less. ” In one verse which is as follows.

“Eza Rayat Summa Raysy Naima Wa Mulkan Kabiran ” and the ruler of the Muslims, Ali Bin Ali Taleb (A.S.) used to read as “Mulka Kabira”. In another verse “ Laqad Jakum Rasul Min

Anfasakum" he read as " Min Anfaskum" and the "Anfas" is a verb of "Nafies" and gives full details of tense.

The discussion about recitals

Then a discussion about recital was started and he said that " If from any person if his recital or obedience will miss and so, for this reason, there will be prevailing difficulty upon him. " He said "One soldier came in the service of Sheikh Bahuddin and he said that he was seen in his dream that his prayer lapsed. " He said to him that "You will be killed soon. So do repentance." When he stood there and went out and then one Sufi person came from the shrine building and he was told the same dream. Sheikh Sahib was surprised that the person was a soldier and so it is possible that he will be killed in the war. But he is a Sufi person who is good and there is no sign of illness in him then what to tell him.? The conversation was still in progress somebody came there and he was informed that " The soldier was killed and the morning prayer of Sufi person lapsed. " When Khaja Sahib reached on this point and he said, " It is thought that lapse of prayer is equal to the death."

The daily recitals

After that discussion about the adoption of recitals was started. He said " One who will make upon him compulsory any recital and if due to illness if there will be an interruption therein, then it is recorded in the register of his dealings, but if he will not establish recital then should say only that whatever possible then he will recite. In this condition, the person of recitals will be in the best

position of comparing to the first person of the recital, because for this reason, if there will be interruption then they will not write about it. Because he is not established his recital so, then what will write for this.?"

The excellence of supplication " Musbat Asher"

Then a discussion about the excellence of " Musbat Asher" was started and he said " One person used to read " Musbat Asher" always and once on the way robbers want to kill him, then at that time ten troopers with weapons were appearing there and that person saved him from robbers. Those troopers were without covering their heads. That person asked them, " Who are they? " They said that " They are supplication of " Musbat Asher" which you used to read seven times daily. " Then he asked again " Why they are not covering their heads.? " And, they said " In the beginning of the supplication you did not read "Bis Millah." (in the name of Allah)." Then compiler of this book asked where "Bis Millah" is read.? He said, " In the beginning of every verse."

After that, he said " Qazi Kamaluddin Jafri who was the ruler of Badayun in spite of engagement of Qaiziat (judge) and many other works he used to read very much holy Quran. In short, when he became older than he was unable to read the Holy Quran. Then the people asked him to " What is his condition.? " He said " He used to read "Musbat Asher" supplication which is Jama (comprehensive) of all recitals."

Why there be difficulty will prevail to the

men?.

On the Wednesday of 27th of the Shawwal month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. Then a discussion about why there will prevail difficulty with the men was started?. And he said “ The difficulty which comes to them to men then he should understand from where it was coming.? That person's welfare is in it that he should take warning from this difficulty and sorrow. But one who is a false person then there will be no difficulty will fall upon him and which will stop him from due to his disgrace and that his rope is being made more in longer.”

In this matter, he told one story that “ There was one pious woman and who was older. I heard she used to say that if there will be six of thorns in her feet than she will table know in this matter.”

After that, he said “When there was blame on Ayesha Siddqa (R.A.) and which is generally famous. So then she made hymns in the court of Allah “ Oh: Sustainer I know the cause of blame. It was because the Prophet of Allah used to claim of Your love and as well as he used to love to me. And for this reason, there was blame on her.”

The saying of the Prophet of Allah

During this discussion one person said “ Ahab Ela in Duniyakum Talata Al-Tayab Wa Nisa Wa Quwati Aini Fil-Salt. ” Then he said here “Nisa” is referred to Ayesha Siddiqah (R.A.) because in all his wives of the Prophet of Allah used to love her very much. And “Qurata Aini Fil Salat” here refer to

Fatima Zahra (R.A.) and who was busy in the prayer at that time. ”

After that, he said “ Some give their opinion in this matter and its aim is the prayer. ” Then he said, “ If it is referring to the prayer then it should have to mention before.” After that, he said in caliphs of the prophet, Abu Baker (R.A.), Umar bin Qattab (R.A.), Usman Ghani (R.A.) and Ali Bin Ali Taleb (R.A.) among them everybody in conformity of the prophet and they said that “ They like three things and at that time angel Gabriel came over there and he was brought the command of Allah that He also like three things.”

- 1.The young man who repents
- 2.The weeping eye
- 3.Then heart of humility

The discussion about backbiting

After that, the discussion started about the person who does backbiting among themselves about other persons. He told with holy tongue that “ If any person for any defect of the other person does taunt then he should think first about that whether such defect is found himself or not.? ” If it will be found himself, then he should shame in this matter and then why he should blame others. If he will not find that defect in himself, then he should be thankful to Allah and who has saved him from that defect. So he it should not be blamed for others.”

Then a discussion about Sama was started and from the audience one person told “Whether there

is an order for you to hear Sama which ever time does you like.? And which is legal for you." Khaja Sahib said " The thing which is illegal and which will not become legal as per order of any person. Now we discuss some other issues so take Sama and it is against as per Imam Shafi's order is not legal and as per other learned persons, it is permissible and with Daf (a small tambourine) and Sarangi (a kind of fiddle) about this difference so the order of a judge should be acceptable. From the audience, one person told " In those days some Darvish persons used Chang (harp), Rabab (a kind of strung musical instrument) and flute in the gatherings and they have done dance there." Khaja Sahib said that " They did not do well and which is not required as per Islamic law and should not be liked. Then one person told " Once he was out of that place when he was asked that in that meeting there was the use of the flute then how he was heard Sama there.? And, you did dance there??" Then he replied that " We were so much busy in the Sama that we could be able to know that whether there available flutes were or not?." When Khaja Sahib heard this and he said " This is not rational talk. All this will be written as Zina (adultery). At that time, the compiler of the book was recited one couplet of the poem of Marsad ul-Ebad and for which Sheik Sahib said " Yes, it is Good. " Then Khaja Sahib recited one Rubai (quatrain) about Sama in the Persian language.

Then I said " If a person of knowledge will discuss on this matter, and they say negative to Sama then it will be good.? " But those who are in

the dress of beggars then how he will give disapprove of it. Even if it is illegal for him, then he should do such thing that he should not hear it. But he should not fight with others and say that they should not hear this as fighting and clash are not attributes of Darvish persons." Khaja Sahib smiled and told one story about this situation that " There are many persons of knowledge are there and they did not say and one person who did not know nothing and he will be fought. " He said " One student was leading the congregation prayer and among the followers there were many persons of knowledge were there and among them there was one sinner was also there. The prayer was of four rakat and that student missed the first sitting by mistake and with the second rakat he was starting the third rakat. He was a learned person. And he knows that now how to finish.? The learned persons (Alim) which were standing behind were silent. But that sinner by saying "Subha Allah", 'Subhan Allah" (Allah be praised) made very much loud and cry and declared his prayer false. When the leader said Salam and he have finished the prayer. Then he asked him to "What happened him.? And behind there were standing many learned persons, whether they did not know that how the prayer will be finished.? They did not say, but you have made very much loud and cry and you have made your prayer reagrd as false."

Then I told " Those who are against of Sama (ecstasy) I am thinking them as well. I know well about their temperament. In short, they did not hear Sama and they say that we did not hear Sama

because it is illegal. I will not swear in this matter and I will say rightly, that if Sama is legal then they will not hear it." Khaja Sahib smiled and said, "Yes, it is right and when there was no fervor than how they will hear."

The discussion about such people who did not leave worship during the period of illness

On Monday of the 10th of the Zeqad month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. Then a discussion about such people who did not leave stipulated obedience during the period of illness was started. In this connection, he told this story that "There was a house of one pious person at the bank of the river and he was suffering due to illness. A number of times when he used to visit for answering the call of nature and when he will take a bath and prayed two rakat of prayer till that illness was reached at its height. It means when went for 20 times for a visit to answer the call of nature and he was taking a bath every time and prayed two rakat. Such that during the night he went to visit for answering the call of nature for 60 times and he was taken bath for 60 times and he was prayed two rakat of prayer. The last time he was dead in the water. Khaja Sahib shut, tears upon telling this story. He said, "Subhan Allah" (Allah be praised) that firmness was there in the worship that till his life he was not deviated from the established rules and regulation."

After that, he said "Those who will become ill and this is their sign of piousness. But they did not know in this matter." Then he said "One nomadic person came into the service of the prophet and he

has accepted the religion of Islam. Then after some time he came and told him that from the time when he has accepted faith, there is a loss of his wealth and property and also his health is becoming ill. He said, "When there will be a loss in wealth of Momin (faithful) and his health is ill, then understand that it is sign health of faith."

Khaja Sahib said " On the day of judgement Darvish persons will be given such positions that all creatures will be desired that whether they would have been Darvish persons in the world. " And those who are perpetual patients, they also will be given such positions that all creatures will be desired, there that whether they would have been patients in the world."

On the Monday of the 2nd of the Zil Hajj month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. There was sitting one Malang (mendicant,) Darvish there who said "Allahu Akber" (Allah is great) while standing. I was asked him that the Darwishes persons who say "Allahu Akbar" and when it was started. " He said, " After eating meals, it is legal to say "Allahu Akbar" (Allah is great) and which is praise. It is Hamd (praise of God) for thanksgiving the grace."

After that, he said "Once the Prophet of Allah told his companions that " I hope that a 4th portion of heaven will be given to all of you and remaining 2/3 portion of heaven will be given to other communities. Then the companions said Allahu Akbar (Allah is great). Khaja Sahib said " On these occasions saying Allahu Akber is instead of Hamad (praise of God). But the Darish for every

expediency, says Takbir (Allah is great) and its mention is not available anywhere. " Then I asked him " About Zikr (invocation of Allah) which is done in a loud voice and if it is done in low voice then how it will be this.? " Then he said " Companions of the prophet used to read the Holy Quran in such way that nobody knows. When they reach on the verse of prostration than they perform prostration then it will be known that they are reading the Quran. "

On Thursday on the 26th of Zil Hajj of the month in the Hegira year 719, I was sanctified to the feet of the Sheikh Sahib. The discussion about salam and the reply of the salam was in progress. He said "When Prophet Adam (A.S.) was created when there was a command for him from Allah that he should say Salam to close angels of Allah and hear their reply". So that among your sons this practice of replying to Salam will be like this tradition. Prophet Adam (A.S.) said "Salam" to the angels "Assalam Alaikum" and the angels were replied "Wa-Laik Salam Rahmatullah Berkatahu ." and this commanded was given to the sons of Prophet Adam (A.S.)." Then he said "If any person come and will say salam like "Assalam Alaikum Wa Rahmatullah Barkatahu" so the reply should be given in the same way as "Walaik al-Salam Wa Rahmatullah Barkatahu."

After that, he told this story that "Once companions were present in the service of the Prophet of Allah, then one person came there and said salam like "Assalam Alaikum Wa Rahma Tullah Barkatuhu ", then one person from the audience

replied like this “ Alsalam Alaik Wa Rahmatullah Barkatahu Wa Magfirtahu” and at that time Ibn Abbas (R.A.) was present there and he said “ It should not say like this. The reply of salam will be up to Barkatahu only and it should not say more than this.”

The leaving of the supererogatory prayer

Then I asked that “If any person is performing supererogatory prayer and if any pious person will come there then he should leave the prayer and engaged with him or not.? ” He said “ He should complete his prayer. After that, he said “ If that person is performing supererogatory prayer for reward than if his master will come there so he should leave the prayer and he should kiss the feet of the Sheikh. Because in kissing of the feet of the Sheikh there is more felicity in it. This is my belief. And this wealth of reward is 100% more than that reward. He said, “The order of Islamic law is that not to leave the payer.”

Then he told this story that “ Once Sheikh Bahuddin Zakaria was reached with the bank of the river. When many of his disciples were doing ablution there. When they saw their Sheikh, then they left their ablution and paid respected with him. But one disciple was presented in his service after doing ablution and paid respect to the Sheikh. He said “ Among you that person is Dervish who paid respect to him after ablution.” I asked him, “ If any disciple in leaving supererogatory then he will be engaged in paying respect of Sheikh Sahib. So there will be a possible Fatwa (infidelity) on him? ” He said “No”. Then a discussion about my request

and disciples' belief was started and he told with his holy tongue that " Once Sheikh Fariduddin was called Badruddin Ishaque who was engaged in praying at that time and he was replied from the prayer in loud voice Labaik (being at your service)."

After that, he told this story that " Once the Prophet of Allah was eating meals when he was called one companion and he was engaged in prayer. So he was late for this reason. He said, " When there was the call of the Prophet of Allah then he should reply immediately." After that, Khaja Sahib said, " Sheikh's order is the order of the Prophet of Allah."

Then he said this story that " Once one person went into the service of Sheikh Shibli to become his disciple. He told him " On one condition he will make him his disciple that he should say whatever he will say to him." He said that "He will do as per his saying." He asked "How he will recite a phrase of Tayyab (Islamic creed). He said " La Ilaha Illah Mohammed Rasul all-Allah. " And Shibli said to read as " La Ilaha Illah Shibli Rasul Al-Allah. " The disciple reads immediately like that. After that, Shibli said that " He is a low-level servant of the Prophet of Allah and who is the messenger Of Allah. He was trying to check his belief."

After that, the discussion about for Friday prayer was started that " Whether for not performing Friday prayer there is an interpretation in this matter or not.? He said, "There is an interpretation except that any slave is ill and the one who can go then he should go and perform and if he does not go then he is a hard-hearted person."

Then he said “ If any person could not attend Friday prayer then there will be appeared black spot on his heart and if he will not attend second Friday prayer, so there will be two black spots and if he will not go on third Friday then the whole of his heart will become black. ”

After that discussion about Sultan, Gheyasuddin Balban was started and he said “ He used to perform five daily prayers and Friday prayer on time and his belief was very good. ” Then he said “ Once he said to judge of the army that “How pious the previous night was.? ” The judge of the army said “ It is revealed also upon you. ” The king told “Yes. I asked whether perhaps that may be the night of power (Shabe Qadar). ” He said “ Yes, it was a night of power which they have got. And each of them was able to know their condition.”

The recitation of Bismillah in the prayers

On the Tuesday of 2nd of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the prayer was started. He also said that “ In the beginning of every rakat to recite Bismillah (In the name of Allah) or in every verse? ” He said, “ Imam Abu Hanifa said, “In every rakat should recite one time Bismillah only and the other would say to recite at the beginning of every verse.”

Then he said, “ In one gathering Sufian Suri and his friend questioned with Imam Abu Hanifa when the person in prayer should recite Bismilla.? Whether at the beginning of every rakat or in the

beginning of the verse.?" Their real aim was that if he will be a negative reply in this matter, then he will be against of Bismillah then we will be against of it so we will accountability for him." But he was replied while caring of the manner and perfection of his knowledge that " To recite one time. " Khaja Sahib said, " His only aim was that and to think of it whatever in this matter and whether to recite, it in every rakat or in the beginning of every verse."

Then a discussion about prayer and curse of the learned persons was started and he said " There was one friend of Sheikh Fariduddin known as Mohammed Shah Ghouri who was a true man and devoted disciple. One time he came in the service of the Sheikh with worry and in surprised condition. He asked him and he said " His brother is ill and in him there are fewer signs of life. Now I am presently in your service. There is a doubt that he is not fully recovered from his illness." For him, I came here in worried condition." Sheikh Fariduddin said " The condition in which you are and he was in such condition during his whole life and still he has. But I do not show this to anybody. Then he told him to go your brother will become healthy. " When he came back in his house than he finds his brother was eating meals there in the house.

The issue of drinking water

On the Sunday of the 7th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. I was asked " When one person drinks water and other person keeping his other hand down there. Whether it is mentioned in the saying of the prophet. " Khaja Sahib began

asking and one person was reading some words and he said this is saying of the prophet that "When one person drink water and other person keeping his other hand down there than he will be forgiven." Khaja Sahib said " This saying of the prophet is not available in famous books of sayings of the prophet. Perhaps it is hearsay and so also it cannot say no because it may be possible. But I can say only that this saying is not found in famous books of the sayings of the prophet."

The discussion of consecutive sayings of the prophet

From here, the discussion about the sayings of the prophet of Allah was started. He said " Once Qazi Minhajuddin was giving a sermon and during discourse, he said there are six sayings consecutively. Which are as follows and its translation and interpretation is given below.

1. The backbiting is harder than rape.
2. One who smell the flower of roses and but he did not send a blessing to him indeed he was done an injustice to him.
3. On the claimant it is expedient to swear on the statement and its refusal.

Khaja Sahib smiled and he said when " When Qazi Minhajuddin told these three sayings of the prophet when he said that another three sayings of the prophet were forgotten by him. If any person would blame him that why he did not memorize.? Then he will say that to hear these three sayings from him and whoever did, you are not keeping in

mind them?."

The excellence of sayings of the prophet

Then he told a story about the excellence of sayings of the prophet that "Once Moulana Raziuddin Neshapuri became ill. He was ill for a long period. One person with knowledge came there and he sat at his head side of the bed and he recited the following saying of the prophet.

1. "The backbiting is harder than fornication."

Even though on Moulana Raziuddin there was overpowering of illness, but he asked an explanation of the saying of the prophet as at that time there was no need of discussion about backbiting and rape. Then there was no need of mentioning of the above saying of the prophet. He replied that " " His aim was about explanation or no explanation. But he heard that one who recites the correct saying of the prophet at the foot side of the patient when he will become healthy. So I have recited this saying which is correct and consecutively for your health. " Then Moulana Raziduddin was not replied and he became healthy.

The discussion about acceptance and approval

Then a discussion about acceptance and approval was started and he said " One Dervish was sitting and one bee came and sat on his nose and he caused to fly it and she came again and sat. After that, he said " Oh: My God, I want that bee should not sit on his nose and You want that bee should sit and so I have left over my willingness and follow your approval. Now I will not cease to fly, bee from the nose." When he said this then bee was not

sitting on the nose. ”

The discussion about repentance of singer Qamar

On the Saturday of 20th of the Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about some repentant persons who, after repentance slip, but their felicity will be remaining so then do repentance again. In this situation, he told this story that “ There was one woman who was beautiful singer known as Qamar was there. At her last age, she did repent and she became a disciple of Sheikh Shahabuddin Suherwardi and from there she went to Makkah for the visit of Ka’aba. When she came back and then the ruler of Hamadan heard about her return and has sent somebody to come to sing for him. That woman replied that “ She was repentant in this matter. Now she will not do such work.” The ruler of Hamdan has not heard anything and he asked to come and sing at his palace. That woman went into the service of Sheikh Hamdani and has explained the situation in this matter. The Sheikh told her “ To go now, and for the night, he will be busy with her work and will reply in the morning. ” At the morning, when that woman came then he told her that “ Now in your treasure of fate there is one more sin is there. She became helpless. ” The men of the ruler came and took her. When she started playing the harp and she begins singing and there came one couplet from which all persons of the audience were becoming un-conscious and first the ruler repented then all other persons were also

repented in this matter.

The discussion about Qazi Qutubuddin Kashani

On the Monday of Rajab month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about knowledge and worship of Qazi Qutubuddin Kashani started. He said "He was used to living in Multan and used to teach in separate schools. Sheikh Bahuddin used to go there and perform prayer. One day Moulana Qutubuddin asked him "To this place, why do you come from a long distance and become a follower and perform the prayer there." He said "He is following the below saying the prophet of Allah. Its translation and interpretation are given below.

" One who performed prayer behind the learned person of abstinence when he is like that person who will perform the prayer behind the Prophet of Allah."

After that, Khaja Saheb said "He was heard like this that one day Sheikh Bahuddin Zakaria was present there. Khaja Qutubuddin was leading the prayer and he was performed one rakat and at the time of the second rakat Sheikh Sahib came there. When Qazi Sahib sat for tashad (avowing faith by reciting the formula called al-Athiat) then before saying "Salam" Sheikh Sahib stood and finished the prayer. When he has performed the prayer, then Qazi Sahib asked with Sheikh Sahib that "From which source you have stood for the prayer before salam. Whether you did not perform prostration.? " He said "If anybody knows by his light of innermost that leader is not committing a mistake then for him

it is legal. So he can stand. " Qazi Sahib said " The light which is not as per Islamic law is darkness. " It is said that after that Sheikh Sahib did not go there.

One time it was asked with Qazi Qutubuddin that why he did not believe in Darvish persons. He said " He has seen such Darvish persons which are not found now. " He said " Once he was in Kashgar and he had one umbrella with him and which was broken. I was taken from it to repair person of umbrellas and asked him to repair it. But he said " It cannot repair. It will be certainly become small. Because if there will be removed one more end for it and it will be used like a handle in some way then it will be certainly will become small. " I told him " No. It will be same like before. " That person could not do this work and he said " To go such a shop where there is available old and pious worker and perhaps he can repair it. " Qazi Sahib said " He went to that address and told about the work. He also said the same thing which was told by the first worker that it will become small. " I told him " No, I want same like that. " That old man told while thinking for some time asked me to close my eyes, but I was looking with a furtive glance that the old man put the umbrella near his beard and looked at the sky and recited something. Then he asked me to open the eyes and thrown the umbrella before me which was right in the previous condition."

Then he said " Another story that when Qazi Qutubuddin Kashani came to Delhi and he was called in the Sultani lodge and when he was reached there and the Sultan was sitting in his

Harem and Syed Nooruddin Mubarak was sitting there on his right side of the Sultan and Qazi Faqer Aima on his other side and these persons were sitting outside of the Harem. When Qazi Qutubuddin was arrived there, then two pious personalities asked him "Where he will sit there." He said "Under the shadow of knowledge." In short when he was reached near the king and said salam to him when the king stood and hold his hand and took him inside of the Harem and asked him to sit beside him."

After that discussion about Sheikh Jalaluddin Tabrizi was started and he said "When he was reached Badayun and he has stayed there for some period of time. One day he went to see Qazi Kamaluddin Jafri who was ruler of Badayun for some work then servants told him that "Qazi Sahib is busy in the prayer." Sheikh Sahib smiled and said "Whether Qazi did know to perform the prayer.? " By saying this he was left from there. When Qazi was heard this matter, then he went into the service of the Sheikh and regret in this matter and asked him that, "Why you have told that whether Qazi did know to perform the prayer.? I have written many books about prayers and its order." The Sheikh told him "Yes, it is right, but the prayer of learned persons is different from the prayer of Darvish persons." He asked "Qazi Sahib, how he will perform genuflexion and prostration.? , or he recites Quran in any more the way?." Sheikh Sahib said "No, and he said the prayer of learned persons is performed like that they look will be at the Ka'aba and they perform prayer in this way. If

Ka'aba will not be seen then they will perform the prayer by turning their face in that direction. If they will be at such place where there will be a direction of the Ka'aba is not known when they will perform at any place as per guessing. The prayer of learned persons is having three kinds. That unless Drawesh will not see empyrean he will not perform the prayer. Even though Qazi Kamaluddin did not like this matter, but he did not say and he came back from there. When there was night all he was seen in a dream that really Sheikh Sahib while spreading his prayer mat on the empyrean he was praying there. The next day both of pious personalities came over in meeting place. Then Sheikh Sahib told " Oh: such and such person you know the work and status of learned persons. They spend their all endeavours on this aim to gain knowledge and to become a teacher or judge or president. Their position in the world is not more than this. But the position of Darvish persons is very great. Their first status is that which is shown to Qazi Sahib. When he said this then Qazi Sahib was standing and regret in this matter. He put his head and his son Burhanuddin also put his head on the feet of the Sheikh Sahib and he was becoming his disciple and Sheikh Sahib was giving him his cap."

The discussion about patience

On the Wednesday of the 24th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started with patience. He said, "Persons used to behave among themselves in three or four ways."

First those persons with them there will be no benefit or loss to any person as such persons are in the place of the minerals.

Second, those persons from them there will be benefits and there will be no loss to others.

Thirdly, those persons are better than above two categories of the persons. It means these are such persons and with them there will be a benefit to other persons and if there will be a loss to them from other persons, then they will not take revenge. But they bear it and this is the work of the truthful persons.

The discussion about good names

On the Monday of the 18th of the Shaban month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about such names which are good. He said, “ By Allah, most dear names are Abdullah, Abdul Rahman and after that he said the true name is Haris.”

Then he said again that “ From all true name is Haris. Because one who does harvest, whether by obedience or with sins. ” Later he said “ Most small name is Malik and Khaled because Malik and Khaled (live always) is Allah.”

On the 5th of the Ramzan month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about the effect of the company. He said “Once one student whose name is Naseer came into the service of Sheikh Fariuddin with intention of commerce. But he became his disciple and shaved his head. One

day he asked with Jogi (Hindu ascetic) that how hairs will grow.? Khaja Sahib said "When he heard that student asking suggestion for growing of hairs than he was angry severally with him. Because the aim of the pledge is to shave the hairs of the head to leave proud and smartness. Then what is needed to grow in the hairs.?" In short, after a period of time has passed away than Sheikh Moinuddin Sanjari's household member Khaja Waheeduddin came into service in Sheikh Fariduddin and requested for the pledge. Sheikh Sahib said this matter was available to him from his household and it is not expedient for him to make his disciple. Khwaja Sahib requested him in this matter very much so Sheikh Sahib made his disciple and asked him to shave his head. On the day Khwaja Wahiduddin was shaving his head and on that day of Khaja Naseeruddin also shaved his head in his conformity."

Then discussion about supplication of death was started. I told " About Quranic verses which are written on the graves so what do you say in this matter.?" He said " Not to be written on the graves and also it should not be written on the shrouds."

About pious personalities

On the Wednesday of the 18th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about piousness of Moulana Burhanuddin Balaqi was started and he said " Moulana Burhanuddin said still he was boy at the age of five or six years and he was walking with his father and at that time when conveyance of Moulana Burhanuddin

Margayani writer of book **Hadaya** was appeared near there and my father was separated from him and went into one lane and he left me there. When Moulana Burhanuddin's conveyance was reached near me then I proceed further and said salam to him. He saw me carefully and he said " In this boy I have seen the light of knowledge. " When I heard this I was proceeding before his conveyance. He said again " From him Allah is conveying to say such thing. " Then he said " This boy will become a great scholar of his time. " Moulana Burhanuddin Balaqi said that " When he was heard this than he was proceeded before. He said again that " This talk is being conveyed to him by Allah that this boy will become such a great pious personality that even kings will come to his door. "

When Khaja Sahib finished this story and he said " Moulana Burhanuddin was a scholar as well pious personality. So he said many times that " Allah will not question him about any big sins and but Allah will ask only one big sin with him. " When Moulana was asked " Which was that big sin. " He said " Sama which he was heard from him very much and still he is hearing. "

From here the discussion about Sama was started. He is told that " In this city prestigious position of Sama was established by Qazi Hameeduddin Nagori and also Qazi Minhajuddin who was the judge of his time was used to like it very much. And due to endeavors of both of them this work was completed. Even though some persons opposed it. But Qazi Sahib was firm on his stand. So once there was an invitation from him at

the house of King near Sufid Mahal where Sheikh Qutubuddin Bakhtiar was also present there. Other pious personalities have informed Moulana Samarqandi that Sama (ecstasy) meeting was going to held at that place. He was very opposite of Sama and he left with his servants and relatives from his house so that he will go there and prohibit in this matter. When Qazi Hameeduddin Nagori heard that he is coming there in such a way, then he said "The owner of the house to go and he hid himself at somewhere. Whether there will be calling on him number of times, then he should not come over there." The owner of the house did as per such instruction. Qazi sahib told "To open the door of the house and start Sama meeting. When Moulana Runkunuddin Samarqandi came there and asked who is the owner of the house. He gets replied that "He is not there and we do not Know." He asked and tried, but it was not known. At last he returned back from there. Khaja Sahib when he was reached at this point he was smiling and said that "How good course of action of Qazi Sahib which he was thought and he made invisible the house owner. It means he did not allow him to enter into his house without a permit. If Moulana Runkunuddin will enter into the house without permission then there will be accountability for him."

After that, he said "Moulana Sharafuddin Bajri was also an opponent of Qazi Sahib. So once when Moulana Sharafuddin Bajri was becoming ill, then Qazi Hameeduddin went to see him and it informed him. He said "That person who says beloved to Allah so I do not want to see him." In short, he did

not allow him to enter the house. The compiler of the book asked whether the meaning of that beloved is a sweetheart." He said " In this matter there are many things are more there. As per information with the people, then they will reply and which will be depended upon it. But those who sits in the house and say something, then nobody cannot do in this matter."

Then he said " Once Qazi Hameeduddin Nagori, Qazi Kabir and Moulana Burhanuddin Balaqi three pious personalities were going to attend the meeting of the Sheikh Fariduddin. Khaja Sahib was sitting on a mule and other two was riding on tall horses. During the journey Moulana Kabir said to Qazi Hameeduddin " Moulana your conveyance's mule is small. " He said " But better than Kabir (big) one. " Khaja Sahib smiled and said " How decent reply he was given and on it there will be no objection is there."

Later he said " When there was fame of Sama of Qazi Hameeduddin Nagori than many opponents, issued legal opinions against it and heard his replies. All were written that Sama is an illegal act. And one Faqih (Muslim jurist) with him there was a contact of Qazi Sahib perhaps in that legal opinion he has written something. And its news was reached to Qazi Sahib and at that time that Faqih was coming there. Then Qazi Sahib asked him " Whether you have also written reply so he was ashamed in this matter." And he said " Yes wrote." On this matter Khaja Sahib told on that day Qazi Sahib was disclosed his some secret on that Faqih and he said " All those Muftis (Muslim jurists) who

wrote replies against him still have not born from the womb of their mothers and you are born but still you are child."

From here the discussion about Qazi Hameeduddin Mutwakal was started. He said that "He came to see Qazi Hameeduddin Nagori when he was reached with the city when he was passed away from the world. One day Qazi Hameeduddin's collection and those books written by him about mysticism was brought and studied by him. Upon study, he told to the audience that " Whatever you have studied which is available on these papers and whatever you did not have studied which is also available on these papers and whatever which I did have studied which is also available in these papers and whatever which I did not have studied which is also available in these papers."

The story of Abul Ghyas Qassab

On Saturday on the 27th of Shawwal month, in the 721 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about pious personalities of reality and their dealings with creatures and their benefits was started. Then he said this story that " In Neshapure there was used to live one pious personality who has handed over some goats to Abul Ghayas Qassab and asked him to slaughter and sell the meat and keep the same amount with him till his return back. When he was returned back after some period of time and he was seen a large number of piles of bones and he was asked him what are these.? "Abul Ghayas said these bones of the goats for which you have asked to slaughter and sell them. So he was doing the

same. His father told him "Why he did not sell the bones. " He said that " the people came there to purchase meat and nobody did not ask about bones and so he did not sell bones. " Upon hearing this his father laughed and he told him " You have lost my money. He asked " How Much?. He said " Twenty thousand Dinars. " Then Abul Ghayas raised his hands in prayer and there came one bag of money into his hands by an invisible source which he placed before his father. When it was opened it was found 20 thousand Dinars in it. When he was finished this story and I asked him whether this was the same Jalal Qassab? He said "No, and Jalal Qassab was belonging to persons coming later. " I asked is this couplet which is available in the Urdu version of this book on page number 867 is belonging to Jalal Qassab and he said "Yes. It is his couplet. " Then he said there was another butcher was there in Delhi who was a pious personality of reality and from him there were great benefits available to people. Qazi Fakheruddin used to go and see him usually in his beginning days. That butcher asked him " What Do you want?. " He said that "He want to become Qazi (judge). He said " Yes, you will become Qazi."

After that, he said " One person used to go and see him to that butcher and he asked him what do you want?. " He said " He wants to become ruler for the administration of justice. " He said, " To go you will become ruler for the administration of justice ". So he became that one.

Then he said Moulana Wajehuddin also used to go and see him and he asked him "What do you

want to become?." He said "He wants to gain knowledge." So he was become learned person. One other person had friendship with that butcher. He asked him "What do you want? " He said "He wants the love of Allah. " So he becomes a person of reality. Khaja Sahib said that "He was seen that butcher."

The discussion of about Alawis

On Tuesday, of the 27th of the Shawwal month in the 721 Hegira, year, I was sanctified to touch the feet of the Sheikh. The discussion about Al-Wais (all children of Ali Ibn Ali Taleb (R.A.) through his wives other than Hadrat Fatima (R.A.) were called as Sayed-e-Alawis) was started. In my mind, there has been this matter for a long time and which is now discussed. That from some Al-Wais he was heard that the prophet was writing one letter that "My sons may be given permission if they want then they can sell Muslims." And from one among Abu Baker Siddiq (R.A.) or Umar Bin Qattab (R.A.) tore off that order. I have asked "About this whether what is right? ". He said "No, this matter is not seen in any books. But it is expedient to give respect to the sons of the prophet of Allah."

After that, he said "Who are the sons of the prophet of Allah and from them there will be not done any un-decent actions." Then he said this story that "In Samarkand there was legitimate of a noble, correct race of Syed family (descendants of the holy prophet through his daughter Hadrat Fatima) member known as Syed Ajal was there and who wrote the book ***Nafe Hamdan***. He had one slave girl with him and there was born one boy to

her and who was become five or six years Old. Then one water carrier person brought a water skin there and when he left it outside after filling water and then again he brought water, then there was a hole in the water skin and from it and there was leakage of water. Syed Ajal was asked "What has happened to water Skin." The water carrier person told that " He was brought by water skin full of water. Your son made a small bow and arrow and he hit it with an arrow from his bow and so for this reason there was a hole in water skin." Syed Ajal when he was heard this he was taken with a sword in his hand and asked her to tell truly that "Whose son is this.? " First she wants to keep it secret, but after that she told that " This boy is the son of one slave." Upon hearing this Syed Ajal came outside. Before that boy had two tresses, but he cut one of them. The matter is that from the sons of the prophet there will be not happen any un-decent action.

Then he told another story that " In Badayun there was one Syed (descendant of the holy prophet through his daughter Hazrat Fatima) person and who used to live there and with him one son was born when the moon was in the turret of a scorpion. Such as it was the general custom so its birth is deemed a un-lucky event. And he was given that boy to one garbage pickup woman and who nourished him. After four or five years, there were great light and grace on him. Then someone was informed Syed Sahib that " Have you seen your son how is smart he is.? " His parents came and took him away. He was taught Quran, knowledge and

literature. In short Khaja Sahib said that “ He was seen that Syed person really he was very smart. Then he was become a learned man of amazing. So many persons of Badayun were become his disciples. He was really a great prose writer and pious person. So who ever will see him and he says really he is belonging to sons of the prophet.”

Then discussion about Darvesh persons was started and he said “ He was heard by Badruddin Ishaque and he said that one Sufi came into the service of Sheikh Fariduddin and that person was very dear and who used to engage in the invocation of Allah day and night. When his clothes were becoming dirty. Then I asked him why he did not wash his clothes.? At that time, he was not replied in this matter. After some days, I again asked why he did not clean his clothes.? Then, with humility he replied that “ He did not have time to clean his clothes.” Baderuddin Ishaque says that “ Whenever he will remember his reply then there will be unconsciousness prevailed on him.”

The discussion about fervor, passion and fondness for mystic persons

Then a discussion about fervor, passion and fondness of Salik (mystic persons) was started and he said this story that “In Suhader there were one learned person and his sermon was very effective. One day he desired to visit Ka’aba in Makkah and so he has sought permission from the Qazi (judge) of the City. That person told him “Oh: Man of Allah where you will go.? And from your sermon and advice there is beneficial to the people. ” So he stopped his journey plan of Makkah due to the

saying of the Qazi and next year, also that person will say like that. Then Qazi also replied him the same thing. During the third year when he was asked when Qazi said " Gentleman, if there will be overpowering of fondness upon you then you will not seek advice and not ask permission and to go to Makkah." Then Khaja Sahib said " In the love there is no advice."

The revelation and miracles

On the Sunday of the 11th of the Zil Hajj month in the 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the revelation of miracles was started then, he said " Before this time in such and such village there was one woman named Bibi Fatima used to live there and who was very pious and old lady who passed away. I have seen her and she was really a very pious lady. She was remembered couplets matching as per many situations."

After that, he said " Sheikh Najibuddin Mutwakal used to love very much that woman as his sister. When there will be starvation in the night in the Sheikh's house, then on the next day she used to bake breads of one kilogram and send it through somebody to him and she will say " Go in the night there was starvation so go and hand over the breads." Once when she was sent breads to him, then Sheikh Sahib was in a cheerful mode said " Oh : my Sustainer as you have informed my condition to that woman and if you have informed to the ruler so that he will send us a thing of blessing. " Then he smiled and said "The rulers do not have such cleanliness so they will not be able to

know the condition. ” Khaja Sahib said “ Once he was visited that woman then she addressed me and told me that “There is one girl with a man. It is better if you will marry her. ” I have replied that “ Once he was in service of Sheikh Fariduddin and there was also one Jogi (Hindu Ascetic). There a discussion started about this matter that some boys are born without liking. The reason in this matter, that person did not know the time of their intercourse. Then Jogi said there are three days in one month and every day has its own peculiarity. For example, if on the first day there will be done intercourse, then such type of son will be born and on the second day if intercourse will be done then such type of the son. As far as he was explaining the details of all days. After that Khaja Sahib said by asking Jogi he was remembered effects of the days very well.” Then he said to Jogi “ Listen from him whether he was remembering or not.” When I said this then Sheikh Faridudin told me that “ Whatever you are remembered by asking Jogi which are not useful for you.” Khaja Sahib said “ When he was told this story of Bibi Fatima then she said that “ Enough I was finding it. You did good that you have not married her.” “In reality, there was no intention of mine, I told only so that there will be no heart-breaking of that person.”

The discussion about issues of Sama (ecstasy)

On Munday of the 29th of Zil Hajj month in the 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion was started about one person who was an opponent and he was ready for the enmity of Sama he told the things which were

not suitable for it.

After that, about Sama, he said “ When there will be available some things then Sama can be heard. The details of these things are as follows.

1.Masama

2.Masmau

3.Mustama

4.Instruments of Sama

Then he explained these things as follows.

Masama is called one who says and who will be the adult and man. And he should not be a boy or woman. Masmau is one who sing something and who should not sing immodesties and useless things. Mustama is one who listens and he should be full with the invocation of Allah and there should be no false thinking with him. Instruments of Sama are as follows.

1.Chung (harp) 2. Rabab (kind of stringed musical instrument) and etc., and which should not be there in the meeting. Then such Sama is legal. Then he said “ Sama is a suitable voice, then how it will be illegal.? ” Also from, it there will be a movement of the heart. If that movement will be for the cause of invocation of Allah, then it will be desirable. And if it will be due to the reason of bad thinking, then it is illegal.”

The discussion about manners of Darwesh persons

On Sunday on the 23rd of the Muharram month in the 721 Hegira, I was sanctified to touch the feet

of the Sheikh. The discussion about the manners of Darwesh persons was started and also there was a discussion about the persons the dealing disturbance. He said "One King Tarani was killed in disruption, and who had very much love of Sheikh Saifuddin Bakherzi. When he was killed and in his place another person was made a king. And his trusted person who has enmity with Sheikh Saifuddin. When he got a chance, then he told the king that "If he wants to keep possession of the country than to take a decision on Saifuddin. Because changes in the country are caused due to him." The King told him that "Yes, to bring the Sheikh in any way into court." He went to see Sheikh Sahib and put in his neck urban or some other thing which caused his disrespect of him. When the king saw this when he came down from the throne and was fallen down at the feet of the Sheikh and began kissing his feet and requested him to forgive him and he was presented one horse and many things to him. In short the Sheikh was returned back from there. Then the next day the king sends his trusted person and tied his hands and foot and send him in the presence of the Sheikh. And he said "He was sending him to his service to kill him as he like." When he was seen by the trusted person of the king immediately, he has opened his hands and feet and was given him by his dress and told him to accompany today in the sermon. When he came into the mosque, then he took him to the pulpit and he recited one couplet.

After ending of this story, he said "The deed which is done by a man, whether it is good or bad

deed which is caused by the side of Allah. So whatever is affected which is caused from there?. So why there will be displeasure from anybody.?

The discussion about Sheikh Abu Saeed Saifia

After that in this situation, he told this story that “ Once Sheikh Abu Saeed Abul Khair was walking on the way and one mean person came and struck him from the backside on the nape of his neck. He was turning back then that person said: “What you are seeing and this is not said to you that whatever is done from the side of Allah.”? Then Sheikh said really the matter is like that, but I will see that unlucky person who is there and who is nominated for this work.”

The discussion about sight of Allah

On Thursday of the 17th Rabbil Awwal month in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. I was asked “ The sight for which Momins (faithful) were promised and whether it will happen on the day of judgment.”? He said “Yes.” Then I asked that after seeing such grace Momins will not require seeing other graces. ” He said “When they will see that grace, then they will be in a condition of a surprise for a period of a thousand years. ” After that, he told with his holy tongue that “ It is very shortsightedness that after seeing this grace to look any other Thing. ” I have recited one couplet of Sheikh Sa’di. Then Khaja Sahib said, “ Yes, he really said very well.”

The judgment of Umar bin Qattab (R.A.) and the advice of Ali Bin Ali Taleb (R.A.)

On Monday of the 26th Rabbil Awwal month in

the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about fear and the hardness of Umar bin Qattab (R.A.) were started. And he said that "One person came into his service and said that he was married before six months and there was born one boy so what order will you pass in this matter.? " He said " To stone to death that woman. " In that meeting Ali Bin Ali Taleb (R.A.) was also present there and he began thinking something. Umar bin Qattab (R.A.) asked him. "What did you say in this matter.? " "As Allah says in Quran that child's pregnancy and his milking period is for 30 months, then it is possible that milking period is for 2 years and pregnancy period is 6 Months. " After hearing this order, he ordered to cancel his previous order. And he said, " If Ali Bin Ali Taleb (R.A.) was not present there when Umar would have been killed."

Then he told one more story that " One woman came into his service and told that " In her womb, there is an illegal boy." He said, " To stone to death, her ". At that time, Ali Bin Taleb (R.A.) was presented there. He said that " We have to think this order. " He asked " Why.? " He said " Because the sin was done by women and not by a boy in the womb. "Then Umar bin Qattab (R.A.) ordered to keep her safe till her delivery time of the boy." Also, he said, "This phrase that, if Ali will not present there then Umar would have been killed."

The discussion about the poetry

Then about the Islamic favour which was in the heart of the Umar and he told this story that " Once one poet said some poetry in his praise in which

also there was his sermon and advises very much and in his couplet he said that old-age and Islam are enough and which will stop a man from sins. When the poet recited this couplet and then he was not given any reward so the poet asked him " Why did not give him a reward for it." He said, " You have given priority to old-age than Islam and if you would give priority to Islam then he would give something."

From here the discussion about saying poetry was started. I told that him, " With his holy tongue, he was heard many times that the reading of the Quran will overcome on saying the poetry. So far, this hope everyday he used to read Quran. And whatever he said on this matter from them, I seek forgiveness. " And he liked my request very much. Then I said that "One Arabic phrase and its translation and interpretation are that those who are followers of the poets are misled. And many times he has heard with his holy tongue that the sayings of the holy prophet of Allah that " " The poetry is wisdom" and so on, such condition as the poets are people of wisdom then how their followers will mislead?."

He said " Those poets who say poetry of joke, stupid poetry and lampoon and this is order there for following them. Even though the companions of the prophet said poetry like Ali Bin Ali Taleb (R.A.) and others. Then he told two couplets of Ali Bin Ali Taleb (R.A.) with his holy tongue and its meaning is that " When the women will ride the horses, then there will be fear of coming of Dajjal (Antichrist)" and details of Qafia (rhyme) in the Arabic language

are as follows.

1.Sarwaj

2.Faruj

3.Qhoruj

Then I asked “ In the poetry there is an exaggeration is done and in this matter what is your opinion,?. ” He said, “He was seen in one famous book that telling lies is a sin, but telling lies in poetry is not sin.”

The discussion about malice and envy

On Monday of the 17th Jamad Awwal month in the year 721Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about malice was started. He said the Prophet prayed “ Oh: Allah makes him be envious and not malicious. ” Then he said “ There are one malice and another envy. The malice is that when one person will look for the grace of another person and he will desire for its finishing and envy is that one person will try to become like another person which is legal.”

The discussion about Haider Zavia

On Wednesday of the 7th Ramazan month, in the year 721Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Haider Zavia was started. He said by his holy tongue that “ After 100 years the door was opened for him so when he was put his head on the earth and said “ He is hoping one thing. ” And he said, “ Yes.”

He said told with his holy tongue about Qutub of the world, Sheikh Qutubuddin that “ It was

festival day and Sheikh Qutubuddin was returned back from prayer place and he was stopped at the place where now his mausoleum is there and he began thinking and in those days there was a forest there and there was no sign of the grave was there. Friends told him "To today is festival day and all people are waiting that your honour will come to the house and will eat meals there. Why you are doing delay in this place.? " He said " He is smelling of hearts with this land. "At that time he called the owner of the land and purchased land from him and he was asked to make his grave there. When Khaja Sahib reached on this point when he was shut, tears and he said: " Where there will be the smell of the hearts will be there so then think how such persons were buried there."

The discussion about Sheikh Mahmood Moza Douz

Then a discussion about Sheikh Mahmood Moza Douz was started and he said during this period if any person's slave will run away, then that person will come to see him and would say "My slave was running away" and then he will ask the name of that slave and for some time he will use to think and he will say that he will get back his slave. But when you will find him, then he should inform him in this matter. In short, one day, one person came to see him and told him that his slave was running away. For some time he thought and he said " He will get back his slave. But when you will find the slave, then he should inform him in this matter. "After some days the slave was returned back, but that person did not inform him. After some days,

that slave was running away again. The owner of the slave came to see the Sheikh and he has informed him all details. Then he said " He used to say that he should be informed of this matter because the weight of this heart should away from it. " The Sheikh was smiled and said that Sheikh Mahmood told the owner of the slave that " When you have got back your slave and you have not fulfilled the condition so, this time, you will not get back your slave."

The discussion about five Darwesh persons

Then a discussion about Sheikh Fariuddin was started and he said " Once five Darwesh persons came into his service and who were having hard natured persons. They said this and left that "They have wandered very much, but they could not find Darwesh persons in any place." He told them " To sit down there so that to show them Darwesh persons." However, they have not paid any attention and they left from there. He said " You are going, but do not follow the way of the forest and go by another way. " But they have acted against his instruction and they followed the jungle way. He was sent one person to them to find that which way they have followed for their journey. Then that person brought the news that they have to follow the way from the jungle than he began weeping very much like somebody is doing mourning. In short then he told that " Four persons among them were killed by simoom and fifth one was reaching for one well and he was dying there by drinking very much water more there."

There was some illness in the feet of Khaja Sahib

so, for this reason, he was sitting by stretching his feet and he was excusing with the audience in this matter that there is some pain in his feet so he is sitting by stretching his feet. All persons in the audience prayed to Allah to give his life so that their life will be an attachment with his life.

The discussion about Sheikh Fariduddin Attar and Sheikh Jalaluddin Tabrizi

Then he said about Sheikh Fariduddin Attar that “ Sheikh Jalaluddin Tabrizi was seeing him in Neshapur. Perhaps on any occasion he was told this by Sheikh Bahuddin that he was seen Sheikh Fariduddin Attar in Neshapur. He was asking him for the address of any person of Allah. But I could not tell him.” When Sheikh Jalaluddin heard this than he said on such occasion the address of Sheikh Shahabuddin why did not give him. Sheikh Jalaluddin said that “ The engagement which he was seen in Sheikh Fariduddin Attar and against this the other engagements are useless.” During this period, Khaja Sahib said “ He has seen one master who used to say that he was seen Sheikh Fariduddin Attar and, in the beginning, he was found him in very worried condition on his steps. Then Khaja Sahib said, “ When there will be the available grace of Allah and which will be changing everything in good deeds.”

After that, he told About “ Death of Khaja Attar that he was martyred when infidel persons attacked Neshapur then at that time he was sitting with his 17 friends in the direction of Qibla (direction in which Muslims turn in prayer) and he was waiting for coming of the infidel persons for his martyrdom

and at that time infidel person came there and started martyring his friends and in that condition he said “ How this sword of Qahari (anger)? .How this sword of Jabbari (mighty).? ” And when they began his martyring then he said “ How this sword of the favour of miracle and forgiving.”

The discussion about Qasida (encomium) of Hakim Sinai

Then a discussion about Hakim Sinai was started and he said: “Sheikh Saifuddin Bakerzi used to say many times that he was becoming Muslim due to Qasida of Hakim Sinai”. And one person from the audience recited one couplet of Hakim’s Sinai Qasida (encomium).

After that, Khaja Sahib told “ One couplet with his holy tongue and said that this couplet is also attached with the above-mentioned couplet.”

The discussion about Ammarri (canopied seat on back of elephant or camel)

I asked “What is Ammari.? ” He said which is generally also called Ammari and which is made first time by one person Ammar and people called it Ammaray as Ammari.

Then he said, “ Sheikh Saif Bakerzi used to say that if he would be taken where is his grave is there or anyone if he can bring him some soil from the grave so that I can use it as antimony.”

The discussion about Qazi Minhajuddin

On Wednesday of the 14th Ramzan month, in the year 721 Hegira, I was sanctified to touch the

feet of the Sheikh. The discussion about Qazi Minhajuddin and his sermon was started. "He said on every Saturday without gap he used to go to hear his sermon. Subhan Allah (Allah be praised) with his sermon, advises and his conversation there will be very much pleased."

Later he said "One day he was become unconscious like a dead person due to hearing of his sermon and advice. Before this, I never find myself in such condition in any Sama or rapture. This matter is related to the period when he was not becoming a disciple."

After that, he said, "One dear person told him that he is not suitable for the post of judge, but he is suitable for the Sheikh of Islam."

Then discussion about Auliya (pious person), Abdal (an order of saints) and Autad (category of saints comprising only four at any time in the world) was started. I told that "Just now I was heard by some person that which caused me hardened in his heart." He asked, "What is that?" I told that "He said that "World there is established due to blessing of four Qutubs (highest cadre in spiritual pivot at axis) and Autad (category of saints comprising only four at any time in the world), 40 Abdals (an order of saints) and 400 Auliya (pious persons). It is ruled that when any Qutub dies, then in his place Autad is appointed from them and Abdal instead of Autad and from one pious person from 400 pious persons is appointed in place of that Abdal. And from general personal one pious person is appointed." He said "This is ordered that when there will be less one person for 400 pious persons,

then nobody is not included, but there will be left 399 persons and again one more will be less than total will become 398 persons left. It is not possible that from the general person nobody could become their successor. Because the door of Velayat (saintliness) is closed. " When Khaja Sahib heard this and said " No, there are two kinds of Velayat is as follows.

1. Velayat Eman (saintliness of faith)
2. Velayat Ahsan (saintliness of favour)

That Velayat of Eman is available to every Muslim person. So Allah says in Quran " Allahu Wali al-Lazina Amanu. " Velayat Ahsan is that somebody has given the status of revelation and miracles or any other higher position.

The discussion about Syedi Ahmed Mansour Hallaj

On Saturday of the 29th Safar month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of learned persons was started. I asked "What kind of man Syedi Ahmed was.? " He said " He was a pious person and he belongs to Arabia and it is customary in Arabian countries that pious persons are called Syedi. " Also, he said " He was lived during the period of Sheikh Mansur Hallaj. When Hussain Mansour was burnt and the ashes were flown to river Tigris. Then Syedi Ahmed was drinking some water from that river as felicity so for this reason, he got all blessings due to that water."

The favour to the thief

On Saturday of the 29th Rabil-Awwal month, in the year 721 Hegira, I was sanctified to touch the feet of Sheikh Sahib. The discussion about good manners and nobility, character of Darwesh persons was started. He said "One night one thief was entered into the house of Sheikh Ahmed Naharwali and he search a lot but he could not find anything there. At last, when he was returning back from there, then Sheikh Ahmed called him to stop for a while, then from the loom he has given him seven yards cloth which was ready and he was thrown it towards the thief as he was a weaver by cutting and asked him to take it away. Next day along his parents thief put his head on the feet of the Sheikh and he was repenting from that work."

The evil spirit of Jinn or fairy

On the Sunday of the 10th Rabil-Awwal month in the year 721 Hegira, I was sanctified to touch the feet of Sheikh Sahib. On that day, I brought one child from my relatives to whom some time one thought to give him trouble God knows there was an evil spirit of the fairy on him or something other. I have explained all his condition and Khaja Sahib looked at him with mercy and told that he will become well.

After that, he told this story that "In Bukhara there was one boy to him Jinn and fairy used to give him trouble. Every evening whenever he will be there when they used to take him on the tree which was in his courtyard and then they left from there. For the safety of the boy, the parents put him in one room and locked him. But in the evening time, the boy was found on the tree. When they become

helpless and worried in this matter than they took him in service of Sheikh Saifuddin Ba-Khaerzi and explained his condition. Sheikh Sahib told " To shave his head and put a cap on his head. Then he told the boy " To tell Jinn and fairy that he was become a disciple of Sheikh Saifuddin Ba-Kharzi. To show them his shaved head and show them his cap." When they brought the boy into the house and again Jinn and fairy came there. Then the boy told them as per instructed. They said among themselves that " Who was that un-lucky person that took him to Sheikh Sahib. " Saying, thus they left from there. When Sheikh Sahib reached on this matter audience wept very much because it was a time of pleasure.

The discussion about Sheikh Saifuddin

After that, the discussion about Sheikh Saifuddin was started. He said " When he was young and at that time he was against of the learned and Darwish persons. He was used to deliver sermons. During his sermon time, he used to say bad things to that group. When this news reached to Sheikh Najamuddin Kubra, then he asked him to take on sermon meeting. The servants told him that " It is against expedient to go there. He used to say bad things to Darwesh and it may happen that he will insult you more there." They said many more things, but he was not agreed and at last, he has reached there. When Sheikh Saifuddin saw him, then he said too many things than before. As he goes on saying bad things to him then Sheikh Najamuddin used to move his head and used to say slowly "Subhan Allah" (Allah be

praised). How such there is ability in this young man?" In short when Sheikh Sahib came down from the pulpit than Sheikh Najamuddin stood there and he went outside. When he reached to the gate and he turned his back and said still that Sufi did not come there and at that time Sheikh Saifuddin while tearing off his dress and making slogan and while splitting gathering he was falling at the feet of Sheikh Najamuddin. Sheikh Shuhabuddin was also present at that gathering and he was also fallen down on the feet of Sheikh Najamuddin. In short, both of them became his disciples. It is said that " When Sheikh Najamuddin came the house from the mosque, then on his right side with Sheikh Saifuddin and on his left Sheikh Shahabuddin were there with him on their feet. In short on that day, both of them were becoming his disciples and they shaved their heads. At that time, Sheikh Najamuddin told Sheikh Saifuddin that " He will get this world as well other world and even more than this. " And to Sheikh Shahabuddin, he told that " You also get this world and the world hereafter and in both places he will get comfort. " Khaja Sahib said "When Najamuddin came to the house from the mosque, then Sheikh Saifuddin was on his right side and Sheikh Shubuddin was his left side. Sheikh Saifuddin was removing his sock off the right foot and Sheikh Shubuddin was removing his sock off the left foot. This is a sign of scholarly persons."

After that, Sheikh Najamuddin asked " Sheikh Saifuddin to go and live in Bukhara and I have given that area to you. " Sheikh Saifuddin told that

“ There are many learned persons are there and their overpowering and discrimination with the people of Marafat (mystic knowledge) and Darwish persons which are known to you. Then what will be his condition there.?” Sheikh Najamuddin said that “ It is your work to go and other things we will see them.”

The discussion Abu Ishque Gazardani

On Saturday of the 26th Rabil-Awwal month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion Abu Ishque Gazardani was started and he said: “ His real name was Sheriyar and his title was Abu Ishaque.” Then he said “ He was belonging to a family of weavers and he used to live in one village. One time he was joining the threads and at that time, Abudullah Khaifif came there. God knows what was written on his forehead and which was seen by him. He said to him, “ To put his hand on his hand and said that he became his disciple.” Then he asked him to “ What to do.?” Sheikh Abdullah said “ Whatever you eat from that food gives it to others.” He accepted it. After that when he used to eat then, from that food he used to give in the way of Allah. One day three Darwesh persons came to the village and they did not stay and left of that village. There was thought in his heart to do service to them. At that time, he took three pieces of bread and ran behind them and he did call them from the backside and which is against the manners and he went before them and given them bread. These were people of hearts. They took bread and they said among themselves that “ This small person was doing his work. Now

we have to do our work. " One person said " We should give him the world. " The second person said " No, because the world is the cause of the problems. He should be given, the more the world. " The third one said " Darwish is brave, so give him both religiously and this world. " Then Khaja Sahib said that " Abu Ishaque was Sheikh of perfect condition who lived in his time. His attributes cannot be counted. When he was passed away from the world and from that time there was very much grace and comfort available in his mausoleum and even it is still available there and there is no limit on it. There is a gathering and there are different kinds of grace and gold and silver are available there. "

The discussion Sheikh Ahmed Mashooq

After that discussion of Sheikh Ahmed Mashooq was started. He said " Once in the season of winter for doing Chilla (40 days seclusion for mystic communion) he left from his house in the middle of the night and he was standing there in the running water where there was a possibility of his death. And he said " To Allah that till he will not know about himself that who is he? Then he will not come out of the water. " There came the voice in which it was said that " You are such person from his intercession large number of persons will be to get salvation from the fire of hell that there is no limit to it. " He said " He is not agreed on this. " Then there was a sound which came again in which it said that " You are such person from his favour a large number of persons will be to get salvation and they will be sent to paradise. " Sheikh Sahib said

that “ He does not agree to this condition. He wants to know who is he.? ” There was a sound which came again in which there was ordered by Us that Darwish and Arif (mystic one having an intimate knowledge of god) persons who become Our lovers but We are your lovers and you are Our beloved. Then Khaja Ahmed came out of that place and went to the city. Who ever met him and see him and would say to him “ Assalm Alaik Ya Sheikh Ahmed Mashooq, ” Khaja Sahib when he was reached on this status then he wept very much. One person from the audience told that “Khaja Sahib did not use to perform prayers.” He told “Yes. One time when he was asked “Why he did not perform prayers.? ” He said “ He will be praying but without the verse of Fateha. ” The people told that “How is that prayer in which there is no recitation of verse Fateha. ” When they are very much request in this matter when he said “He will recite it. But he will not recite “Eyka Nabudu Yayaka Nastin. ” The people told “This should be recited. ” At last, when he was standing for performing prayer and he has started the recitation of verse Fateha and when he was reached on “Eyka Nabudu Yayaka Nastin. ” Then from his body parts and small hairs discharge of blood started. Then he addressed the audience and said: “ He is like a menstruating woman and for him prayer is illegal.”

The discussion about Sheikh Nizamuddin Abu al-Muaid

On Tuesday of the 11th Rajab month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. In those days, there was a scarcity of

rain. He told this story that "Once there was starvation in Delhi. Then the people have agreed and requested Sheikh Nizamuddin Abu al-Muaid to lead a prayer for the rain. All mankind left the city and Sheikh Nizamuddin Abu al-Muaid went to the pulpit and during a sermon he was taking the cloth from his sleeves and while looking at the sky started a movement of his lips than at that time drops of the rainfall started. When he started sermon and advice then rainfall was stopped. After that, he was taken the cloth and looked at the sky, then heavy rainfall was started there. When he was returned back to his house and he was asked "What was that cloth ? " He said, "It was the edge of the shirt of his mother." Then he said one story about her piousness that " His cousin brother who is distant or nearby relative and who was a humorist and he sometime due to his kindness towards one's relations he used to visit him and he used to joke and jesting with every person. Once he began talking of jesting with him, then he said " Either do not allow me to sit near him otherwise, he will go as a humorist and sinner from there. " When he was saying these phrases with such humility that all of the persons began weeping there.

On Wednesday of the 29th Rajab month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. Once from him, he had heard the story of Sheikh Ahmed Mashooq that from many persons it was heard that Sheikh Mashooq is also called Mohammed Mashooq. So I asked him that day "Whether Mohammed Mashooq is right or Ahmed Mashooq? " He said, "Ahmed Mashooq

because his father's name was Mohammed and his name was Ahmed."

This was a spiritual person's smell of musk and which is collected during a period of three years. The first part of ***Fawa'id al-Fawad*** was collected during a period of 12 years and if in it the above period of three years is counted, then a total period of the collection will be about 15 years. If there will be life and if there will be the willingness of Allah will be there then from the river of grace I will get pearls and make its string and for the sake of those pearls I will become wealthy.

The End.

